

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

---

---

MARCH 30, 1940

## WHO'S WHO

LEONARD FEENEY had been coming in and out of the office with a pre-occupied air. It was clear that he was making up his mind about something or other. We thought his trouble was a poem. But when he gave us his manuscript, published this week, we realized that his ailment was an essay. He means no offense in any statement that he makes. In fact, he has an all-embracing affection and respect for all mankind, whatever peculiarity it may have. . . . RICHARD E. MULCAHY of Spokane, Wash., has been supplying us with economic analyses and financial commentaries. The topic of wages and prices is one, we realize, buried deep in our national structure. . . . MAJOR JOHN E. KELLY wrote frequently about the American battle of the late Spanish Civil War. He now turns to another disquieting development in the international situation. . . . RAYMOND CORRIGAN continues this week with the third article on democracy. He is the editor of the *Historical Bulletin* and staff-member of the *Catholic Historical Review*. . . . WILLIAM L. LUCEY is a lecturer in history at Georgetown University, Washington, D. C. . . . THE POETS are identified geographically: Patrick Mary Plunkett, of Toronto, Canada; Margaret Ridgely Partridge (widow of the noted sculptor), of New York City; Sister Maris Stella, of St. Paul, Minn.; Sister Miriam, of Dallas, Pa.; and Daniel Sargent, of Boston.

DOUBLE-ANTI has nothing to do with cards or bingo. It is vaguely described on the back of this page. More details next week. All are invited to Double-Anti.

## THIS WEEK

COMMENT .....	674
GENERAL ARTICLES	
Irish Adore You; English Are Fond of You Leonard Feeney	676
The Prices You Pay with the Wages You Get Richard E. Mulcahy	678
The Rights of Man Come from His Creator Raymond Corrigan	680
1st Dies Nicht Ein Cockeyed War!..John E. Kelly	682
CHRONICLE .....	684
EDITORIALS .....	686
Investigating the F.B.I. . . . Wisdom Is Better— Than Armaments . . . A Temple or a Den . . . What Law? . . . Mercy Made Manifest.	
CORRESPONDENCE .....	689
LITERATURE AND ARTS	
Longfellow's Kavanagh, a Forgotten Tale William L. Lucey	690
Poets' Quarrel.....L. F.	691
POETRY .....	692
Vale Atque Ave.....Patrick Mary Plunkett	
Easter Saturday.....Sister Maris Stella	
The Invention.....Daniel Sargent	
The Citadel.....Sister Miriam	
Alpine Rose.....Margaret Ridgely Partridge	
BOOKS .....	REVIEWED BY 693
How to Read a Book.....Ruth Byrns	
The Loon Feather.....Raymond J. McInnis	
Competition for Empire..Mother Mary Lawrence	
THEATRE .....	Elizabeth Jordan 698
FILMS .....	Thomas J. Fitzmorris 699
EVENTS .....	The Parader 700

---

---

Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY,  
JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN, ALBERT I. WHELAN.

Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

Business Manager: STEPHEN J. MEANY.

Business Office: 53 PARK PLACE, NEW YORK CITY.

AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., March 30, 1940, Vol. LXII, No. 25, Whole No. 1586. Telephone Barclay 7-8993. Cable Address: Cathreview. United States, 10 cents a copy; yearly \$4.00; Canada, \$4.50; Foreign, \$5.00. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

# COMMENT

---

**DOUBLE-ANTI.** This is the name of the new recreation which we shall announce next week. It is an interesting game. We invite you to come out for the Spring practice. The game includes hunting, booting, batting, sleuthing, etc. All that you need in playing it are: a quick eye, a sharp ear, a good heart, and a fair brain. Why is this newly invented game called "Double-Anti"? If you know the answer to that, the reason for the title is perfectly clear. Let us explain. For example, you are anti this and anti that. Other people with whom you totally disagree are likewise anti this and anti that. Here is the point. You condemn these other people because they say and do things that are terribly anti. In thinking of all the possible antis, we finally concentrated on two most important kinds. So we called them the Double-Anti. And that is the game we invite you to play. We shall tell you more about it in our issue of April 6, that is, to be exact, next week. And we hope that all the readers of *AMERICA* will Double-Anti with vigor. They certainly responded to the Bias Contest which we umpired two years ago this Spring. We expect even a larger score when we finish the last inning of Double-Anti.

— — —

ON March 4, in the *Washington Post*, a story was published by Ernest K. Lindley, a biographer of President Roosevelt. Among the views attributed to Mr. Roosevelt was the prediction that, if James A. Farley were nominated Vice President, Southerners would charge him with being "a stalking horse for the Pope." The statement was, equivalently, an attack on Postmaster-General Farley because of his religious beliefs, and a re-affirmation of the bigoted opposition that bars a Catholic from the two highest offices of our democracy. We were loathe to believe that President Roosevelt would be guilty of such a statement. We thought that he should deny it emphatically and at once. He did, finally, on March 19, state, according to the *New York Times*, that "he had never made the statement about Mr. Farley that had been attributed to him, that he had never said anything of that general nature, and that the entire (Lindley) article had been made out of whole cloth." In response, immediately, Mr. Lindley declared:

It (the article of March 4) was a piece of straight reporting of information which came to me from sources whose reliability I have no reason to doubt. Within twenty-four hours after its publication, I received word from several Democratic politicians confirming its substance, and expressing the fear that they might be "on the spot" at the White House for having talked "out of school."

Gossip such as that from which this story was concocted can be deadly. This story, however, is not dead. It will keep going the rounds before and after

the Democratic Convention. It shows that even still there is bigotry in our nation and an undemocratic prejudice against Catholics.

— — —

**ASKS** a brilliant lecturer and scholar, in a letter recently received: "Could you tell me how many Catholics there are teaching philosophy in non-Catholic colleges and universities in the United States?" That is a penetrating question. We confess ignorance. We do not know how many there are; but we would like to know. We do not know who they are; but we would be happy to know of them. Is it possible that there are none, outside of MM. Gilson, Maritain and an occasional foreign guest-lecturer? That one question provokes a number of other questions. Could a Catholic secure a teaching position in the department of philosophy of any non-Catholic, secular, state college or university? Could a Catholic be permitted, granted he were attached to the staff, to teach Catholic philosophy in any such institution? Would a philosophy professor in a secular or state institution be obliged to teach a non-Catholic system of philosophy? If so, could a Catholic accept an appointment to such an institution? Is Catholic philosophy objectionable to the authorities and governing boards of secular and state institutions of higher learning? Is there any other recognized course of philosophy that is, in practice, banned by the college and university governors? Must every student who follows the courses in philosophy in secular and state institutions be forced to accept some species or other of non-Catholic philosophy? Not having an answer to such questions, and many more that spurt up, we ask another: are the professors of Catholic philosophy conscious of and content with the enigma?

— — —

**DEATH VALLEY** meant little to most people a few years back except as the dreaded furnace-hole out of which twenty-mule teams dragged prairie-schooner loads of fine borax. This symbol typified the stark romance and mystery of the place which was further enhanced by Scotty with his fabulous desert castle. But today, Death Valley has become a show place. And perhaps to no one individual more than to the late Msgr. John J. Crowley does the honor for this change belong. Parish priest over a long period of years of the largest parish in the United States, he had become identified with the progress of Owens and Death valleys. It was he who brought the inhabitants to the full realization of this section's possibilities. He was their leader in their promotion plans. It was at his urging that winter resorts sprang up that brought visitors from everywhere and prosperity to his people. He was their contact with the outside; he counseled them



in their personal difficulties, consoled them in their sorrows; he was their intermediary in settling disputes over the long-disputed water-rights infringement, a problem indeed in a region where, more than anywhere else, water means death or life. Regardless of creed, he was at their bedsides in sickness, in death at their gravesides, though it always entailed a journey of hundreds of miles over perilous roads. Sunday after Sunday, in heat, the intensest in the United States, or in glacier cold—for his parish included the ice-girdled Mt. Whitney—he said first Mass at six in the morning at Furnace Creek, then on to Lone Pine, a hard mountain journey of 90 miles, for second Mass at nine, then to Bishop sixty miles away for his third Mass at eleven. His parish covered an area greater than the combined States of Massachusetts and Rhode Island, or New Jersey and Delaware, a region of dreaded wastes and forbidding mountains. But neither heights nor depths stayed Monsignor Crowley when the welfare of his people was concerned. He will be missed by them, Catholic and non-Catholic, and he will be remembered long, this true shepherd of Christ, affectionately known to all as the Padre of Death Valley.

WHILE experts may talk of impregnable lines and changed tactics as reasons for the very slow blossoming of wholesale destruction, there is probably a stronger restraining force than any the technicians propose; and that is the attitude of the peoples involved. There is no blind hatred, no wild enthusiasm, none of that desperate psychology so necessary if thousands upon thousands are to be sent to their death. Germans and French and English are grimly facing the inevitable while wondering if it really is inevitable. They are not yet quite sure that any cause is to be served by the destruction of millions of their fellow beings. People still hope for peace with a confidence that may yet become a command that their governments find some other solution than the bloody arbitration of war. And governments, indirectly perhaps, but no less obviously, are encouraging this psychology of peace. It may be that the governments of England and Germany are beginning to face the obvious fact that only one nation has gained thus far from the war, and only one nation stands to gain from a continuation of war. It may be that England is beginning to realize that Russia is a greater threat to the world than even Hitler. And it may equally be that Hitler fears and hates Stalin more than he fears or hates England. Stalin's aggressiveness may yet drive the world to peace.

THE QUESTION of Bertrand Russell is not the question of academic freedom. It is a question of the acknowledgment of the existence of the Sixth Commandment. Nor does it meet the issue to introduce a distinction between the writings and doctrine of an aspirant to the office of teacher in state-taxed institutions of learning, and the personality of the teacher. Even today the eminent educators

who have rushed to Russell's defense admit the personal influence and contact of teacher and pupil in the work of education. Why should this not extend to moral and religious beliefs of the teacher and especially to his personal life and moral character? It is this personal, intimate relation of teacher and pupil which extends beyond the classroom and which gives a sacredness to the vocation of teacher and sets it apart from other professions and institutions. This is confirmed in the present case as we understand Mr. Russell supplements his lectures with opportunities for extra-curricular consultation.

ONCE more Saint Andrew Bobola, seventeenth-century Jesuit martyr, seems to protect his own mortal remains. But a few months seem to have elapsed since the Church of the Gesù, in Rome, was thronged to capacity as Cardinals, clergy, populace said farewell to Saint Andrew's wasted form, borne high aloft on its way to a triumphant railway journey back to Warsaw, in Poland. Once rescued by an American Jesuit from the blasphemy of the Bolsheviks, the same body now was spared destruction when the German bombs fell on Warsaw. According to the N.C.W.C. *News Service*, a letter from Father Wantuchowski, S.J., in Warsaw, to the Right Rev. Msgr. A. Syski at SS. Cyril and Methodius Seminary in Orchard Lake, Mich., relates how, when all else was smashed to pieces, the silver coffin containing the body of Saint Andrew was left standing. The coffin, with the relics untouched, was transported to and deposited in the little Jesuit church near the cathedral in Warsaw. Faith, however, will not stop at saying a *Te Deum* for the deliverance of Saint Andrew's remains. The whole Christian world will pray that his powerful intercession will remain with its earthly pledge, in order to protect his people and Christianity from the scourges that now beset Poland.

COMPLETE approval, according to the publicity distributed, is given by the Most Rev. James A. Griffin, D.D., Bishop of Springfield, Ill., to the plan of a religious census to be taken up jointly by the Catholic and non-Catholic religious bodies of a given locality. Such a religious census was effected in Jasper County, Ill., between the hours of 1 and 5 p.m. on Palm Sunday, March 17, of this year. Father George Nell, Catholic pastor at Island Grove, Ill. (Teutopolis, P.O.), gathered together for several months previously the clergymen of various denominations in Jasper County. Exact directions and simple forms were prepared for the volunteer census workers. Thirty church representatives took part. There was no inquiry into incomes, bath-tubs or refrigerators. The purpose was merely to discover how many bona-fide church and Sunday School attenders there were in the County, their age-group and sex, and which were their religious preferences. Such joint inquiry has had the effect, among other things, of deeply impressing on a youth being rapidly paganized the vital importance of religion.

# IRISH ADORE YOU; ENGLISH ARE FOND OF YOU

Do you prefer the sentimentalists or the emotionalists?

LEONARD FEENEY

---

---

PSYCHOLOGICALLY considered—or should I say, nervously?—the world divides itself roughly into two groups, the sentimental and the emotional. It would be profitable to discuss these groups abstractly, but I prefer to explore the idea through illustration, in the persons of two races with whom I am familiar, the English and the Irish. To the former, I am more or less attached because of my reading; to the latter, I more or less belong because of my blood. The English are sentimental. The Irish are emotional. And that is a clue to their differences and antipathies more valuable than any you will discover by examining the skulls of their prehistoric ancestors.

Emotion, which is the Irish expression of feeling, explodes and dissipates in short order. Sentiment, which is the English expression of the same, simmers and lingers on. The Irish "adore you" in brief splurges. The English "are fond of you" over protracted intervals. The volume of love received is ultimately about the same in either case. The Irish pour it on with a pitcher. The English sprinkle it through a fine hose.

The Irish are intense, positive, assertive, with an infinite capacity for hatred. The English are restrained, reticent, evasive, with an infinite capacity for contempt. The Irish have a hatred for the English contempt, just as the English have a contempt for the Irish hatred. Each nation thinks its to be the virtue, and the other's the vice. The Irish are, or imagine they are, a people of great pride. The English are, or fancy they are, a people of great modesty. But we shall see more about that as we go on.

The Irish make splendid soldiers; the English make splendid soldiers; the former by having inferior foes, the latter by having superior officers. An Irishman feels most like a soldier when he is shooting at an enemy. An Englishman feels most like a soldier when he is obeying a command. The Irish go forth *to die for their country* in a brief battle. The English enlist *to serve their country* for the duration of the war. The English usually win their wars, with the assistance of other nations. The Irish usually lose theirs, with the assistance of no one. The Irish "knocked the stuffings" out of the Black and Tans, and yet could not shake themselves

free of England. The English managed "to relieve Mafeking" and thereby put an end to the uprising of the Boers. The English accuse the Irish of making continual fools of themselves in repeated rebellions known as "The Irish Cause." The Irish accuse the English of making perpetual fools of themselves in a sustained siege known as "The British Empire."

The Irish are a race of realists fighting for an ideal Ireland. The English are a race of idealists fighting for the England of the moment. The Irish want their country compact and undivided in one small island. The English want theirs multiplied and spread over the whole earth. The Irish want Ireland to be little—but that is modesty! The English want England to be large—but that is pride! And a few paragraphs ago, weren't we putting it the other way? . . . When an Englishman leaves England he refers to it as "going abroad." When an Irishman leaves Ireland he refers to it as "leaving home." The Irish have no king, but could use one. The English have a king, but cannot find much for him to do.

The Irish defy anyone else to be Irish, and yet are capable, in a particular case, of completely adopting as their own a full or partial stranger. The English insist that everyone else must be English, and yet are always annoyed with the household acquired by these forced naturalizations. De Valera is never a Spaniard to the Irish. But Lloyd George is always a Welshman to the English.

The Irish are born dogmatists, they want things proved, and are thoroughly intolerant. The English are born diplomats, they want things discussed, and are thoroughly inconsistent. The Irish like their whiskey straight, get drunk, and then take the pledge for life. The English like their whiskey diffused in soda water, overindulge, and then make a New Year's resolution. An Englishman looks most intoxicated before he has had anything to drink. An Irishman looks most sober when he has passed out of the picture.

Here is how an Irishman makes love to a barmaid: "I declare to God, if I weren't a Christian man, I'd get down on my two knees and worship the little jackstraws in your hair!" The next day he has forgotten the colleen entirely, including the



jackstraws. He is "The Playboy of the Western World."

Here is how an Englishman makes love to a duchess: "You know, really, there are moments when I feel there is something between us deeper than the mood of this moonlight, the melancholy of this music, or the mirage of these pearls shimmering in your hair!" The next season he remembers the lady, and her jewels, in terms of another attachment. He has "been faithful to thee, Cynara, in his fashion."

Here is the English version of "The Prodigal Son."

My dear Mother: You will be surprised to hear from me after a lapse of so many months. The idea of concealing my whereabouts or of deliberately refusing to communicate with you during this time, has been, I beg you to believe, farthest from my thoughts. But unfortunate circumstances over which I had not complete control have enforced this silence upon me.

I know it will pain both you and father to learn, as it pains me to tell you, that I have been for some period of time in jail. The details of this unpleasant affair I cannot go into now, but I beseech you not to believe any garbled versions of the story which may reach you from the lips of others. Suffice it to say that when I am given my freedom, which I confidently expect will be soon, I shall return home to make full explanations to you in person. You need not fear that I shall fail you in that. In the meantime, I am well, am as happy as it is possible to be in such circumstances, and I beg you, dear mother, not to worry.

I am reminded as I write this, that it is June once again, and the flowers must be already blooming in our rockery. I shall miss seeing them, especially the hollyhocks.

With affection remembrances to you and father,

I am, respectfully,

Your Son.

Here is the Irish version of "The Prodigal Son."

Dear Madam: It grieves me to inform you that your son has been sentenced to a six months' term in this penitentiary, of which I am the Catholic chaplain. The charges against him are vagrancy and drunkenness, third offense. I have begged him to write to you and let you know of his whereabouts, but he said he could not bear to do so. He does not know I am writing this letter, and I fear would be violently angry with me if he were aware of it. I was able to secure your address only by consulting the records in the warden's office, but I feel it is my duty to let you know what has happened to your son.

He is, as you know, a very difficult boy in many ways. He is roundly defiant of the prison discipline, and refuses to speak to any of the other prisoners. I have tried to induce him to return to the Sacraments, but so far have been unsuccessful. He does, however, have the Rosary which I understand you gave him, and he makes an effort to recite this, so I am told by the man in the next cell to his, when the prison lights are out at night and a fit of crying seizes him.

I think it would do him a lot of good if you would come and visit him. You need not tell him how you learned of his imprisonment, though you are free to do so if it suits you best.

God bless you. With many sympathetic good wishes,

I remain,

The Prison Chaplain.

The English, for centuries a ruling class, produce their best specimens in the form of servants: the English butler. The Irish, for centuries a servant

class, produce their best specimens in the form of masters: the Irish squire. The English make splendid servants because they attach a sentiment to the function. The Irish make miserable servants because they attach none. The only time an Englishman ceases to be a good servant is when he becomes intimate with the family. The only time an Irishman ceases to be a bad servant is when he follows the same procedure.

If you want the English oozing out their sentiment in art, I offer James Hilton's *Good-bye, Mr. Chips*, the story of a pedantic little sissy, gurgling with gulps, whom every Irishman must find thoroughly insipid. If you want the Irish fuming forth their emotion in art, I offer Liam O'Flaherty's *The Informer*, the story of a raw-boned ruffian, blustering with oaths, whom every Englishman must find thoroughly appalling.

The Irish have a trick which drives me mad. It is their habit of saying a serious thing in a humorous way, and a humorous thing in a serious way. The English have a trick which exasperates me. It is their habit of saying an equally humorous or equally serious thing with exactly the same expression of face and tone of voice.

How these two races, the English and the Irish, ever managed to sprout on adjacent islands, for the life of me, I cannot understand. The event may be taken as history's most flagrant example of a practical joke. Taken as groups, in every point of common culture, the English and the Irish are one hundred per cent incompatible. Yet, taken as individuals—so strange are the complementary requisites of romance—they can and do fall in love. Robert Emmet protested boldly that there never was a happy Irish-English political alliance. The late Cardinal Bourne declared he had never known of an unhappy English-Irish marriage. It was such a marriage that gave Robert Emmet to Ireland, and such a marriage that gave Cardinal Bourne to England.

It would be interesting to see a line-up—an axis I suppose we should call it—of the emotional peoples of Europe pitted against the sentimental nations. On this basis Europe would divide as follows: the Irish, the French, the Russians (the emotionalists, the wits) on one side; the English, the Germans, the Dutch (the sentimentalists, the humorists) on the other. Then if they could find some territory or treaty to quarrel about, on the score of the emotions of one side having been crushed, and the sentiments of the other side having been outraged, the result would be a splendid war, much more interesting than the present one.

The two nations of Europe that seem to me to be best blended and balanced psychologically are Italy and Spain. The Italians are at root a deeply sentimental people, given to strong emotional outbursts. The Spaniards are at root a deeply emotional people, given to a strong sentimental restraint. Taken as a whole, the Italians win my affection most easily. Taken as a whole, the Spaniards most compel my admiration. . . . But my debt is to the Irish for my favorite tradition, and the English for my favorite language.

# THE PRICES YOU PAY WITH THE WAGES YOU GET

The American Bishops point out the principles

RICHARD E. MULCAHY

---

---

---

WHEN in their recent message, *The Church and the Social Order*, the American Bishops discussed the question of price, they dealt with one of the burning economic problems of the day. For right now farmers are storming Washington for what they call "parity-prices" for farm crops. The Senate, under the leadership of Joseph O'Mahoney, from Wyoming, is conducting an investigation of monopoly prices. Thurman Arnold, head of the anti-trust division of the United States Department of Justice, has launched a drive against price-fixing; this includes everything from steel to ballads. And Dr. Harold G. Moulton, Director of the Brookings Institute, has been claiming for years, and still insists, that the way to bring prosperity back to our fair land is to lower the price level.

The moment is certainly ripe for an authoritative statement on prices, and the Bishops have given us just that. Surely, they avoided all particular applications; but they gave the nation the principles that must be considered in any discussion about prices. Also, it must be admitted their doctrine is not entirely new. For it was contained germinally in the great *Quadragesimo Anno*. It is, however, the most explicit and complete explanation of prices and their economic effects ever presented by the Vatican or the American Hierarchy.

The reason the Bishops dealt so extensively with prices is because they are especially interested in wages. And, as they said: "No criterion or standard of wages, however, can be determined independently of price." This is an economic truism that is often forgotten or at least ignored. For to speak of wages independently of a price level is idle. Wages taken absolutely in terms of money with no reference to a cost of living can mean anything. In other words, it does not matter how much money a worker receives; but how much he can get for the money he receives. Obviously the man who gets \$4 a day when it costs him \$3.50 a day to feed, clothe and shelter himself and his family is better off than the man who gets \$6 a day but whose daily expenses are \$7.

Yet, despite the evident truth of this principle, only the General Electric Company and a few other exceptional corporations make any provision in the wage scale of their employees for a change in the

cost of living. The General Electric plan, adopted in 1936, provides for an upward adjustment of wages for every one-per-cent rise in the cost of living up to ten per cent. There is a downward revision also but never below the 1936 level.

Such a social plan is a rarity in American industrial life, but there is the greatest need for it. How vital it is was clearly brought out by a recent study made by the United States Bureau of Labor Statistics. An analysis of wage and price movements between 1913 and 1917 showed that, while the union hourly rates of wages were raised fourteen per cent, the cost of living soared thirty-eight per cent. A breakup of the cost of living figures showed that food prices had jumped fifty-seven per cent; clothing forty-nine per cent; and rents stayed even. This meant, incidentally, that those who were dependent for their livelihood upon rent receipts were even worse off than the wage earners.

Proof of the fact that the laborer felt this uncompensated rise in the cost of living, if proof is needed, is found in an analysis of the causes of strikes for that period. As the Labor Bureau reported: "In 1916, wages and hours were the principal issues in almost two-thirds of the strikes with traceable causes, whereas in 1914 only half of such strikes were primarily concerned with wages and hours."

Perhaps the worker is compensated for his loss, when prices decline? Perhaps his wages are decreased at a slower pace than the cost of living? Not at all. Wages usually are slashed much more in hard times than any scale of living costs. For example, from 1929 to 1933, while the cost of living was declining twenty-two and five-tenths per cent, the wage-cut for the average worker was thirty-six and four-tenths per cent. It is true, however, a period of gradually declining costs, such as was had in the prosperous twenties, may be accompanied by an increase in wage rates.

Though over a long period of years the "real" wages of the worker have gradually advanced, nevertheless probably the most fundamental problem in this whole question is: How to raise wages without prices being boosted at the same time. The root of the difficulty is that most employers begin the calculation of the price for their product with a



determined, definite profit for themselves. Then, to this is added their fixed costs, of which one of the largest items is usually the payroll. Now evidently, if the payroll is increased and the price of the product remains unchanged, the employer's profit will be less. So what does he do? Whenever he is forced to grant a wage increase, he passes it on to the consumer—as far as this is possible—by raising the price of his product. It should not be forgotten that the consumer is the worker himself.

In the message of the Bishops, this vicious circle is clearly set forth: "Wages are an essential element in the determination of prices. . . . If wages continuously change there must be a continuous change in prices, unless it is assumed that all wage changes will affect only the profits of owners. *As a matter of fact, they do not.*" (Italics inserted)

What this means is clear enough. The worker may receive higher money wages, but his "real" wages remain exactly the same. Giving the worker a raise in pay and then making him pay more for his goods is actually taking away with the left hand what the right hand has given him. But this is not the only evil committed by boosting the price level every time wages are raised. Such a practice is detrimental to the whole economic order! As stated in the Bishop's message: "The economic organization might function just as easily on one price level as another, but *it cannot function well if the price level is frequently changing.*" (Italics inserted)

Changing the price level throws the whole economic system out of equilibrium. And equilibrium and balance are essential for the smooth operation of any economy. No collective, highly integrated enterprise—whether it be an army or a railroad system—can get along without harmony. If one section breaks down, soon the whole unit collapses. As the old saying goes, a chain is no stronger than its weakest link: and an economic system is no stronger than its weakest group. Never before was this truer than today, when every particular item of production and every means of exchange is so highly specialized and interdependent.

But why does changing the price level destroy this essential equilibrium? Did not the Bishops themselves admit that business could operate just as well at one price level as another? True. And there would be no difficulty if, when prices changed, all prices changed and changed together.

Some prices are fixed, others are variable; some change rapidly, others lag. As seen already, in times of rapid price-advances the gap between the cost of living and wages is increased considerably. On the other hand, when there is a sudden fall in prices, the item that drops the quickest and the lowest is wages. Also, even between the various wage scales for different industries, the changes are often gravely disproportional. A superior bargaining power may enable a group to withstand any attempt to reduce their wages; or may give them the power to boost their income more than that of their fellow laborers who may be in a weaker position.

Moreover, there are certain prices that are fixed by contract, law, or custom. In general, this in-

cludes rents, interest, railroad rates, fees for certain professional services, and the salaries of business executives and public servants. Then, too, among the prices that are variable there are different rates of change. For example, between 1930 and 1937 while the cost of living was dropping a little more than twenty per cent, the income from farm products was down sixty-five per cent! This disgraceful discrepancy between the price of farm products and that of industrial goods has long haunted the economic scene. Pius XI in *Quadragesimo Anno* specifically referred to it. The difficulty is, the unorganized farmer sells in a free market and buys in a protected one.

Even among industrial prices there are varying degrees of flexibility. Prices for raw materials are much more sensitive than the prices of finished manufactured goods. For example, the Bureau of Labor Statistics index of wholesale prices for finished goods dropped from ninety-four and five-tenths in 1929 to seventy and three-tenths in 1932; but raw material prices collapsed from ninety-seven and five-tenths to fifty-five and one-tenth. Besides, there is much talk these days about the rigidity of steel prices and building costs.

What, then, is the solution to this problem of prices? Is there a solution?

The American Bishops have indicated certain measures that will at least strengthen the economic order. They said: "Stability in the price level, therefore, and even a reduction in prices as a secular trend is desirable as one means of distributing our national income more widely and more effectively for the common good." The need of stability is evident; but the advantage of a gradual reduction of prices may require a word. Such a policy is founded on the principle that lower prices will increase the volume of sales and thus enable goods to be produced at a lower cost per unit. Also, it makes it possible for all, even those with fixed incomes, to share in the wider distribution of profits. For they can buy more for the same amount of money.

Finally, the Hierarchical message sets forth the requirements for a sound social order. Wages must be raised without prices being boosted. This is to be done by reducing excessive profits. Moreover, the discrepancy between the prices for the products of the various economic groups must be remedied.

We do not wish to imply that a universal increase of wages will automatically solve our problem of unemployment and idle factories. Some wage increases come not out of the profits of the wealthy but out of the increased prices for the poor. The first requirement, therefore, is that the lowest-paid workingmen be the first to receive an increase of wages and, simultaneously, that prices be not raised but excessive profits be reduced. The ultimate aim, therefore, must be a reasonable relationship between different wages, and a reasonable relationship between the prices obtained for the products of the various economic groups.

The American Bishops have presented the problem of price and have given us the principles that must be applied in order to solve that problem. It is up to Senator O'Mahoney, Thurman Arnold, Congress, and the individual employers and employees to apply those principles.

# THE RIGHTS OF MAN COME FROM HIS CREATOR

Democracy cannot live, if separated from religion

RAYMOND CORRIGAN

---

---

---

LAST year, the President of the United States opened the Seventy-sixth Congress with a speech that contained, at least, one remark of vital importance. He told us that storms from abroad challenged three institutions indispensable to Americans, now, as always. These were religion, democracy and international good faith. And of these the first was religion, which was, in fact, the source of the other two. He said that religion, by teaching man his relationship to God, gives the individual a sense of his own dignity, and teaches him to respect himself, and his neighbors. Democracy he defined as the practice of self-government, which is a covenant among free men to respect the rights and liberties of their fellows. Analogous to this is the international good faith which teaches nations to respect the rights and liberties of other nations.

Significantly and obviously, the President added that where freedom of religion has been attacked, the attack has come, at least in the chaotic present, from sources opposed to democracy. Conversely, where democracy has been overthrown, the spirit of free worship has disappeared. Democracy, religion and international good faith are necessary supports, one of another.

## THE SPIRITUAL ELEMENT IN DEMOCRACY

These words of wisdom were very likely lost on many of the President's auditors. But two of our leading columnists immediately picked them out as the most startling and, perhaps, the most essential part of his message. Walter Lippmann pronounced them a "landmark in the history of western thought." He saw in them a change of ideas, a fundamental change after a century of conflict during which patriotism, democracy and religion had little in common. Democratic philosophy had been predominantly secular. Free institutions had been secular, apart from the Church, opposed to the Church. And now, made wise by the experiences of the present, Lippmann saw that the only resistance to tyranny came from religious-minded men. He saw that the root of evil in both Communism and Nazism was their common hatred for religion. And he concluded that the only solid foundation for human liberty was religion.

Following close upon the heels of Walter Lippmann, Dorothy Thompson, erratic but undeniably clever, proclaimed that he had touched the most important aspect of the President's address. Against secularism and materialism in general, she championed religion as the source of democracy. Man, she insisted, is an ethical and spiritual being, reduced by Communism to a product of economic forces, by Nazism to a product of animal biology. Man must be regarded as a child of God, with freedom of choice, with Godlike powers of reason, with a soul that is his own. And in this, she discovered the only philosophical justification of democracy. Man, she continued, must be ruled by God or by tyrants. And she refused to see in majority rule, representative government or even economic equality the essence of democracy.

Here, surely, was common sense broadcast for the millions to read in language that millions could understand. But also, in books that the masses may never read, there is, we think, a new insistence upon the same neglected truth. Herbert Agar in his *Pursuit of Happiness* tells us that democracy is not solely a political, and not solely an economic phenomenon. It must have an underlying moral code. The democratic ideal embraces, besides the political machinery through which it functions and a workable economic order, a spiritual affirmation without which it lacks its necessary foundation. All the drapery of democracy, even all the tools that are needed to implement it are futile in the absence of the spiritual element.

## LIBERTY AND EQUALITY UNDER GOD

"In the eyes of God" all men are equal. The realization of this truth is required absolutely, and it is sufficient, to insure certain minimum inalienable rights. The old washed out Liberalism, with its implicit assault upon the moral order, has all but forced the isolated individual into a slave relationship within the new economic feudalism. The tendency on the part of the lords of finance and of the ever expanding impersonal state is to recognize only the equality of human zeros. But no man who is conscious of his duties toward God and of his eternal destiny can be reduced to mere passivity. All men are created equal, but the equality that



is desired by most people is that which ends in the cradle.

The more reason, therefore, to understand the only sense in which "one man is just as good as another." Unless they grasp the meaning of "freedom under God," men will find themselves divested of their best defense against the forces that threaten personal rights, the family, and their civil liberties. Worse still, they are likely to lend a half-blind willing cooperation in the process that gives them a comfortable existence in virtual slavery.

The martyrs in all the ages have been the world's best champions of that inner freedom without which the average man is a mere number. They saved their own souls, but they also left to us the example of loyalty to conscience, religious conviction and human dignity. Throughout the long adolescence of Europe, the Church taught the essentials of liberty, equality and fraternity. Along with the social ideals of democracy, she instilled into the individual that sense of responsibility to a higher law by reason of which he had to assert his independence as a man. Moreover, her ability to curb ambitious princes effectually blocked anything like sustained autocracy. When the religious upheaval cracked the unity of Christendom and opened the way for absolutism it was religious conviction, fanatical often and warped, that refused to bow before the might of the state.

#### DEMOCRACY AND RELIGION ARE TWINNED

The problem of democracy, in America or anywhere else, is not merely a problem of defense. The absence of tyranny and oppression, and an abundance of material goods may, in fact, lead to the atrophying of those spiritual muscles which are toughened only in time of struggle. If democracy means self-government, it demands positive training and discipline. It imperatively demands a sense of duty in the citizen. Here is where religion must enter as the antidote for shortsighted selfishness. It furnishes the proper perspective. It is, at once, a barrier against wrongdoing and a stimulus to social action of the right kind.

There is an old platitude, but at the same time an expression of good political philosophy, that a democracy depends on the "virtues" of its citizens. It may be maintained, even, that our success in a great democratic experiment is largely due to the aristocratic spirit which presided at our national origins. Popular rule was, in fact, made safe for America by men who feared it. On the other hand, prosperity and easy living and a broadened suffrage have given us rather the semblance of democracy, but robbed us of its substance. It may be argued either that we are more democratic than our grandfathers, or less so. There has been a parallel decline in the vital elements of democracy and of religion. And there should be a parallel recovery.

#### WITNESSES FOR THE NEED OF RELIGION

Picking at random among books falling apart with age, we find the rather wholesome historical survey of the University of Michigan, by Andrew

Ten Brook. The author writes with a moral purpose, but we take him merely as a witness of sound thought prevailing through the middle of the past century. Man is a unit, he tells us; and truth is a unit. And any system that leaves out either nature or Revelation is one-sided. Clergy, lawyers and doctors should be educated side by side, as they should work together in life. And he wants state support for the teaching of theology, though sectarian differences prevent the state university from meeting the situation.

"The course taken," he writes with the added emphasis of italics, "will be successful in the ratio, and only in the ratio of its conformity to the Creator's purpose, known or unknown, in the constitution of the human mind, and its habitation, the world." And though worried by steadily slipping standards, he rejoices that "our teaching has been largely done by those whose characters have been decidedly Christian." Here, surely, is a warning for the educationists who are "progressing" downhill, the while they rant about a democracy without religion.

We began with a few pregnant remarks of the President of the United States. We feel strongly urged to conclude with George Washington frowning down upon the secularists of the future whom he foresaw shaking "the foundations of the fabric" of free America. Even the sophisticated who ignore the wisdom of his teaching must admit him as a witness of the religious origins of American democracy. Washington did not foresee the full evolution of our democracy. But he did know that any successful experiment in free government needed God's blessing, that "religion and morality are indispensable supports" to political prosperity.

Our nation began, to quote a legal philosopher, Rev. Linus A. Lilly, "where the Book of Genesis began, with the assertion of man's creation, and the rights guaranteed by the Creator." Moreover, insofar as the Declaration of Independence echoes the first page of the Catechism, it contains more sound philosophy than whole volumes by recent apostates, whose decadent democracy savors more of the latest from Moscow than it does of early America.

At the very beginning of the Federal Union, James Wilson, a great jurist, laid down the axiomatic truth that our law makers are subjected to the control of "natural and revealed law." An act of Congress, or of the British Parliament, may be pronounced void if it is "contrary to an overruling law." And within the past generation, we have Associate Justice Brewer declaring that "no purpose of action against religion can be imputed to any legislation, state or nation, because *this is a religious people*." Throughout our national existence there has been an insistence on "a higher law" above the Constitution. Most recent of all, there is Walter Lippmann broadcasting again, that our Bill of Rights is a statement of "eternal and universal principles, which no government and no majority may violate," and that great Americans "really believed that the rights of man come from his Creator."

# IST DIES NICHT EIN COCKEYED WAR!

The neutrals, including us, are the ones who pay

JOHN E. KELLY

---

---

---

WHEN I was in Europe this winter, a prominent Hollander said to me: "The Germans sink our ships; the English seize them and destroy our trade. It is we who are losing the war." He had reason for his pessimism: the *Simon Bolivar* and other fine Dutch ships have transferred to Davy Jones. The Dutch Far East liners no longer reach their home ports, but make a wartime terminal in Lisbon, far from German torpedoes and English requisitions. When the Netherlands wished to send a weekly boat-train from Amsterdam to Lisbon to pick up passengers from their merchant fleet, the French said no.

Belgian and Dutch newspapers have accused both British and French of deliberately throttling their commerce, to force the small nations into the war on the Allied side. Merchant vessels are held for weeks in British harbors, "awaiting contraband inspection," though they may be routed directly from Belgian or Netherland colonies to the mother countries. Fishing vessels are seized in the narrow sea by British destroyers, held until their catch has spoiled and then escorted home, that they may not replenish their haul. Pressure.

The calm assumption of both belligerents that all the world must pay tribute to their war extends to commercial attacks on neutral international trade. Both sides are not only trying to destroy the other's commerce, but are raiding pacific third parties with gusto. In fact, at times it seems as if the warriors find little stomach for opposing armies when such soft pickings are available under neutral flags. Both sides have published blacklists, covering hundreds of the principal articles of commerce and necessities of human existence, which are subject to seizure and confiscation if found on neutral vessels which are trading with non-warring countries.

German undersea warfare has made serious inroads in the shipping of the pacific Scandinavian States on which Germany depends for iron and foodstuffs. It seems doubly foolish to sink these ships, imperiling relations with neighbors whose benevolent neutrality is essential, instead of escorting them to nearby German harbors, where their cargoes would be welcomed.

The British have established "control stations"

at various British ports and at Gibraltar, where cargoes are inspected and frequently confiscated. The excuse is that goods seized from neutrals en route to neutrals "may find their way to the enemy." Thus, an American merchant vessel was recently despoiled at Gibraltar of a cargo of nickel tubing which was en route to Italy. No compensation is paid.

Yet in this merry war on the neutrals, the belligerents trade between themselves! Germany ships iron ore to France and receives coal (at the rate of six million tons annually) in exchange, making use of Belgian go-betweens and railways. Italy manufactures airplane engine parts for England, with steel imported from Germany. The Germans know the use to which their steel is put and the British know that half of the pounds sterling they pay for the machinery finds its way to the Reich. British owned oil companies in Rumania produce oil for German needs, under protest to be sure; but their indignation does not extend to refusing payment from the enemy's agents.

Even where there is no possible hostile use of the cargo, the neutral suffers. American cotton in American ships, en route to Barcelona to aid Spain's reconstruction, was taken by French warships to Oran, in Algeria, while the Catalonian mills waited idle. In this last case, it is suspected by observers in Madrid that the delay in cotton transit was shrewd French pressure for a commercial treaty with General Franco's Government. At any rate, the treaty was made; France obtains much-needed mercury and pyrites; and cotton ships move faster.

Argentina is another case in point. Mr. Hull's recent attempt to conclude a commercial treaty with the largest South American Republic failed, largely due to British pressure. Business-as-usual Englishmen are driving American business from the Argentine, with the backing of their Government, which insists that all sterling obtained from sales of Argentine products must be employed in purchases of British goods. Government subsidies help John Bull undersell his United States competitor.

Commentators and financial pages told us that when the neutrality act had been amended, our



foreign trade would boom. On the contrary, we find, in the words of Paul Mallon, "Great Britain is rationing our trade with the neutrals." If Downing Street has its way, we shall not be permitted to increase our trade in any article to a neutral nation over the figure in the late peace. Uncle Sam is placed in a straitjacket; he is told to be docile to "save civilization." Where did we hear that before? Nay, more, Sam must be patient while his export trade in Virginia and Maryland tobacco is taken away by British edict. John Bull will smoke Turkish tobacco. The successor to Mustapha Kemal received \$340,000,000 (sixty million in gold bars, the remainder in war materials and credits) as an "inducement" to join the Allied side this time. If he wants the British tobacco market, who are we to object?

British agents in this country issue "navicerts" to American shippers, who can satisfy them that the exports will not reach Germany. Those who become indignant at this assumption of sovereignty by foreigners on our soil, need only remember the last war when Captain (later, for his services, Admiral Sir) Guy Gaunt, British Naval Attaché, was literally master of American shipping and no vessel cleared from an American port without his approval.

The attack on neutral commerce goes even further. Ships haled into "control stations" must surrender their manifests for examination. In many cases consignees of merchandise have received letters from British manufacturers or jobbers, advising them that their shipment has been indefinitely detained on board ship, but that the British writer is in position to offer similar merchandise "without delay in transit."

Censorship of neutral mails is another weapon against peaceful trade. At the outset, the Allies announced that neutral mail would be read, but certainly forwarded to destination with little delay, if not addressed to Germans. But since the great neutrals, headed by the United States, contented themselves with polite protests, this pretense has been dropped, and mail from this country to Spain or Holland is callously destroyed. It is reported that, on a recent westbound clipper flight, with Ambassador Bullitt as a passenger, half of the mail was confiscated at Bermuda.

That this censorship has for one of its objectives commercial gain is beyond doubt. So far has alien interference with American mail gone that letters arriving by air at Bogota, Colombia, from the United States bore British censors' seals. The plane had stopped at Jamaica. The agent of an American drug and chemical house interviewed a merchant in Riga. The Latvian selected a comprehensive list and told the salesman that he would mail the order directly to the manufacturers. The letter never arrived, but some weeks later a British salesman turned up in Riga with a copy of the order and, strange to state, with the bland assurance of immediate delivery.

One wonders what Grover Cleveland as President, confronted with the situation, would have done about it. President Cleveland met similar prob-

lems. When a rail strike threatened delay of domestic mails, he put Marines on the mail trains. When the British and French undertook to collect a debt in Venezuela by force, he announced that fleet would meet fleet, and the Europeans subsided. Why was Cleveland's method so much more effective than Mr. Hull's polite protests? Cleveland would have ordered the navy to carry the mail, and our warships, which are at present idling in Portuguese waters, would thus earn their keep while abroad.

The apparent complacency of the Administration in the face of attacks on our trade and violation of the mails exposes us to a double danger. Small neutrals perhaps cannot defend their rights; but when we abandon defense of our legitimate interests, when we do not insist in our own conduct upon even-handed neutrality, we forfeit the respect of the belligerents. We invite further aggression. This is not a time for legislative hairsplitting by American officials whose sympathies are enlisted with one of the belligerents. It is no answer to say that the Gallup poll showed that eighty per cent of those interviewed favored England over Germany. How many favor the United States? It is only in this country that partisanship in a foreign quarrel may take precedence over our best interests; the Frenchman's admiration for England comes far behind his attachment to his own nation's well being.

Lack of a strongly nationalistic policy lays us open to the second and greater danger. The amendment of the neutrality act opened our markets to Allied purchases. The British and French Governments and their citizens hold here, in gold or listed American securities, approximately seven billion dollars. Purchases, principally airplanes and parts, machine tools and chemicals, are running about fifteen million dollars weekly. Despite the enormous reserve, already there are audible more and more open hints that we should extend credit; shrewd schemes are hatched to evade the prohibition on our statute books. Factories expanded to meet war orders will be faced with cancelations and stoppage of work unless their owners and employees support the cry for credits. Thus, the war is fought with neutrals' money. When we extend credit to a belligerent, sooner or later we have to rush in to save our investment.

We are on the road to war. All of the eloquence and guile of the war mongers, the foreign agents, those selfishly interested, will be exerted to the utmost to make us forget our experiences in the last war and our headachy "never again" pledges of the twenties. The belligerents will fight as long as they can cajole or coerce neutral support, the while they raid neutral trade and economy to their advantage.

After the loss of the *Graf von Spee*, German and British sailors of the hostile fleets met in a Buenos Aires taproom. Astounded Argentines saw the whilom foes, arms in friendly fashion about one another's shoulders, roaring to the tune of an old German drinking song: *Ist dies nicht ein cockeyed war?* Especially, to the mulcted bystander.

# CHRONICLE

---

---

THE ADMINISTRATION. The sale of the latest model airplanes abroad expanded domestic plant facilities and thus aided national defense, President Roosevelt declared. Secret military devices were not attached to the planes sold, he added. . . . The White House issued a statement to the effect that, on the basis of authoritative reports from Europe, newspaper "peace headlines would seem to be very empty." . . . Acting on the recommendation of J. Edgar Hoover, Director of the F.B.I., Attorney General Jackson forbade the Justice Department to tap wires in any search for evidence or to handle cases of other Government agencies based on evidence obtained by wire tapping. Mr. Jackson disclosed that on two occasions Director Hoover "advised strongly against extension of wire tapping." The Supreme Court has ruled wire tapping illegal. . . . The President and Mrs. Roosevelt observed their thirty-fifth wedding anniversary. . . . Mr. Roosevelt authorized extension of the Federal low-rent housing program to include 1,300 farm dwellings with land in the South and Midwest. Rent will be less than a dollar a week.

WASHINGTON. On an international broadcast sponsored by the Christian Foreign Service Convocation, President Roosevelt spoke from Washington. Declaring that the Apostles "wrote a new chapter in human relations," when they "carried for the first time a message of brotherhood, of faith and good-will and of peace among men," Mr. Roosevelt, referring to "peaceful world brotherhood," said: "For that ideal is not confined to the followers of the Christian faith, but has been accepted as a part of the philosophy of other great religions, some of them older than Christianity itself, some of them more recent." The President continued: "Today we seek a moral basis for peace. . . . It cannot be a sound peace if small nations must live in fear of powerful neighbors. . . . And lastly, it cannot be a righteous peace if worship of God is denied." Speaking on the same broadcast on the question of world distress, Queen Wilhelmina of Holland said: "In our present time the very first need is that of a radical renewal in the life of every individual . . . which can be achieved only if we return directly to the very source of Christianity, the New Testament." . . . The twenty-one American republics protested to London as a violation of the Western Hemisphere safety zone the action of a British warship in accosting the German freighter *Wakama* fifteen miles off the Brazilian coast for purposes of capture. The *Wakama* was scuttled. . . . A French cruiser halted the American freighter *West Camargo* off the coast of Venezuela. . . . Jacob Raisin, alias J. N. Golos, director of the Soviet World Tourist, Inc. pleaded guilty to a charge

of not registering with the State Department as an agent of the Moscow Government. He was sentenced to jail for four months with a \$500 fine. . . . The National Economy League reported the direct and guaranteed debt of the United States is now \$48,050,000,000. Federal agencies have a debt of \$5,700,000,000, guaranteed by the Government. The direct Government debt is \$42,350,000,000, which puts the total debt in excess of the \$45,000,000,000 statutory debt limit.

CONGRESS. By a vote of 58 to 28, the Senate passed the Hatch Bill, sent it to the House. The bill extends the Hatch Law, forbidding Federal jobholders below policy-making rank to engage in political activity, to State employees who are paid in whole or in part from Federal funds. . . . A bill to create three new Federal circuit judges and seven new district judges was passed by the House. . . . Representative Howard W. Smith, chairman of the House Committee to Investigate the National Labor Relations Board, called on Attorney General Jackson to prosecute officials of the NLRB on a charge of lobbying for Congressional appropriations. Mr. Smith said the law against such lobbying by Federal officials was "clear and explicit," that the Attorney General, in a recent letter explaining his delay in the matter, had omitted a pertinent sentence in quoting the lobbying law. Mr. Smith stated his committee had evidence of lobbying activities by Board officials. . . . Following the speech in Toronto of United States Minister to Canada, James H. R. Cromwell, in which Mr. Cromwell chided United States isolationists, Senator Bennett Champ Clark and Representative Tinkham demanded Cromwell's immediate recall. "Those bountiful Canadian dinners have evidently gone to his head," remarked Senator Clark, adding that the Cromwell speech was "an outrageous and disgraceful breach of his office." A "speech by an American Minister, who is a propagandist to propel the United States into war," was Mr. Tinkham's characterization. . . . In the face of widespread criticism of the income questions included in the 1940 census, Secretary Hopkins issued instructions permitting people unwilling to tell enumerators about their income to fill in an unsigned blank and to seal it in a franked envelope to be given the enumerator. President Roosevelt charged Senator Tobey with being the first Senator ever to advise the public to break a law. The Senator had counseled refusal to answer the income questions. Declaring these queries were unauthorized by Congress, Senator Tobey retorted: "What law?" Making "an unauthorized ruling of a departmental bureau" a law resembled the way in which Hitler gained power, the Senator asserted. The Senate Commerce Committee doubted that



the two income questions were authorized by Congressional statute. . . . Senator Barkley, Administration leader, announced the Senate would not consider the census question until about June, too late to make any changes. . . . By a vote of 63 to 19 the Senate appropriated \$212,000,000 additional over the House sum for parity payments to farmers.

— — —

**AT HOME.** The Investment Bankers Association of America launched a campaign to secure Congressional curbs on the expanding powers of the Securities and Exchange Commission, on the ground that the agency is blocking the flow of investment funds into industry. . . . Creation of trade barriers by States is destroying economic unity, Balkanizing the nation, witnesses told the Temporary National Economic Committee. . . . Harold E. Dahl, American aviator, who fought for the Reds in Spain, and was captured by Franco and later released, arrived in New York, to be arrested at the instance of California police on bad check charges.

— — —

**FRANCE.** Following the collapse of Finland and the ensuing widespread criticism over the lack of aid to the small northern nation, the French Senate, with Premier Daladier present, met for two days in secret session. After the last of these sessions, the Senate registered a 240-to-0 vote of confidence in the Government and its allies. Sixty Senators, however, abstained from voting. Following secret sessions, the Chamber of Deputies voted, 239 to 1, similar confidence in the Daladier regime, but 300 Deputies refrained from voting. On March 20, Premier Daladier and his Government resigned. President Lebrun, after his request to M. Daladier to organize a new Cabinet failed, asked Minister of Finance, Paul Reynaud, to form a new Government. Demands for a more aggressive war policy caused the French Cabinet crisis.

— — —

**DIPLOMATIC FRONT.** On March 18, Chancellor Hitler of Germany and Premier Mussolini of Italy held a secret conference in Brennero, Italy, a few hundred yards from the German border. Signor Mussolini's train arrived at the Brennero station at 9.30 A.M. A half hour later Herr Hitler's fourteen-car train from Germany pulled into the station. The Chancellor and Premier then went by themselves to the steel-plated Mussolini private car; conferred alone for two and a half hours. Following their secret talk, Signor Mussolini and Herr Hitler walked to another car, lunched with Count Ciano and Foreign Minister Von Ribbentrop. A communique was issued declaring only that "a cordial colloquy" had taken place between the Italian and German rulers. At 1.18 P.M., the Hitler train pulled out of Italian territory, moved back into Germany. A few minutes later Signor Mussolini and party were heading for Rome. What was discussed in the private car by the two leaders was not divulged. . . . United States Under-Secretary of State Sumner

Welles left London, interviewed Premier Daladier once more in Paris, then journeyed back to Rome, held conferences with King Victor Emmanuel, Premier Mussolini, Count Ciano, later with Pope Pius. Denying he had received a plan for peace from any Government, or proposed one, Mr. Welles sailed for home. . . . Great Britain and Spain concluded a comprehensive trade treaty. . . . Soviet Russia announced it would regard formation of a defensive alliance of Sweden, Norway and Finland as an unfriendly act. The Presidium of the Supreme Soviet ratified the Finnish peace treaty, following Finn ratification. . . . Argentina and Japan entered into a reciprocal trade agreement.

— — —

**WAR.** A German air squadron flew to Scapa Flow, attacked the British fleet and nearby airfields. Berlin claimed several British battleships and cruisers were struck by bombs and severely damaged, that the German planes came back without losses. After return to Germany, the German air raiders maintained they had made direct hits on three British battleships, one heavy cruiser. London claimed only one ship had been hit, with minor damage, disclosed one civilian had been killed, fourteen persons injured, asserted one Nazi plane had been shot down. . . . In reprisal, the British Royal Air Force planes staged wholesale raids on the German air base at Hoernum on the North Sea Island of Sylt, reported inflicting heavy damage. . . . August Cardinal Hlond, Primate of Poland, issued a statement in Rome declaring that in Russian-occupied Poland, the Soviets are driving religious instruction from the schools, operating a subtle persecution of religion, starving the people into acceptance of Communism. . . . More than 100,000 Finns commenced the tragic move from their homes in territory taken by Russia.

— — —

**FOOTNOTES.** The All-India Nationalist Congress declared for freedom from British rule, gave Mohandas K. Gandhi authority to direct its program, including the right to decide the date for any civil disobedience campaign. Mr. Gandhi upheld a plan of moderation. He revealed he would not call for civil disobedience until he was sure there would be no violence. "We must break the bond of slavery," declared Mr. Gandhi, "but if I am your general you must accept my conditions." . . . At Nanking, China, Wang Ching-wei, a Chinese leader and former follower of Dr. Sun Yat-sen, announced that the Japanese-sponsored Chinese Government which he is slated to head will be set up before the summer. . . . Speaking in the House of Commons, British Prime Minister Chamberlain referred to President Roosevelt's demand for a "moral basis for peace," and declared: "It is to attain just such an aim that we have taken up arms. We intend to fight until it has been secured." London placed a ban on imports of canned and bottled fruits, of which the United States has been one of the large importers. The move was designed to prevent serious decrease in Britain's holdings of foreign currencies.

## INVESTIGATING THE F.B.I.

THE Alice in Wonderland method of execution first and sentence afterwards is not confined to fanciful fiction. At the moment it seems to have been applied to Mr. J. Edgar Hoover and his F.B.I. Incidentally, it is in order to congratulate Mr. Hoover on the enemies that he has made. They include the Communists, American Civil Liberties Union, Senator Norris, and a long list of men and women who supported the Communist uprising in Spain, and the atrocities in Mexico. The one bit of humor in all this affair is supplied by the New York Communists, who accuse Mr. Hoover of having set up an American OGPU.

When some weeks ago, Senator Norris wrote to the Attorney General, accusing the F.B.I. of improper conduct in connection with the apprehension of a number of Communists in Detroit, we felt that the venerable Senator had once more qualified as a liberal in spots. An earlier accusation lodged against the F.B.I., when some seventeen young men had been arrested in Brooklyn, and haled into court, in chains and under a heavy guard, disturbed him not. Of course, it is possible, assuming that the Senator never reads the newspapers, that the news of this incident never reached him. Passing over this consideration, however, it seemed to us that the investigation requested by the Senator was quite in order. Any attack upon civil rights by any Federal official should be promptly punished, whether the victim be a Communist or a Christian. Our concept of justice allows for no exception.

Whether or not we shall get a full and satisfying investigation remains to be seen. At the moment the chances are not bright. Senator Norris does not want an investigation by Congress. He thinks it will be safe in the hands of the Attorney General, and the Attorney General agrees. Thus the Attorney General now faces the task of investigating, by methods which he deems proper, an agency under the control of the Attorney General. Perhaps when Mr. Jackson completes the work, there will be room for another investigation.

We have criticized Mr. Hoover when we thought that his official acts called for criticism. On the other hand, we have often had occasion to commend him for his insistence that crime will continue to grow as long as we fail to train our young people in religion and morality. Whether his Bureau has always kept itself strictly within the law, is supposed to be the question which the Attorney General is now investigating. If it has not, we should like to know to what extent any violation of law or of a civil right has had the approbation of Mr. Hoover's superior officers.

Meanwhile, it must be assumed that Mr. Hoover is guiltless of the charges brought against him. But in the event that he is found either guilty or innocent by official fiat, the whole case will be brought before a congressional committee, and perhaps into the courts. The method of investigation chosen makes that conclusion certain.

## EDITOR

### WISDOM IS BETTER

THIS war can be ended in either of two ways. All the combatants can begin to fight on land and sea, and from the air. The result of this plan would be death for millions, the destruction of Europe's largest cities, and general ruin for all. But the war would end, just as a personal combat ends, when both parties have been fatally wounded. The war can also be terminated by treaties. "Better is wisdom," we read in Holy Writ, "than weapons of war." It does not seem possible that any nation can gain by continuing the war. The Holy Father pleads for peace. Will the nations hearken?

### A TEMPLOR

WHEN the Board of Higher Education in the City of New York invited Bertrand Russell to occupy a chair at City College, it revealed the temper which controls the average college board in this country. Although passages have been cited from Mr. Russell's books which teach immorality, and recommend immoral sex-relations as most proper for college students, the appointment has been applauded by the American Association of University Professors, and by hundreds of professors and alumni from the larger secular universities.

In their opinion, all that can reasonably be asked of a college professor is competence to give instruction in the branch to which he is assigned. He may be a drunkard or an adulterer, or a propagandist whose openly avowed principles will, if carried to their logical conclusion (as he hopes they will be carried), destroy the American form of government, and make an outlaw of every man who dares worship Almighty God according to the dictates of his conscience. But if, at the same time, he is a mathematician of renown, or a chemist who has isolated a new element, he is fitted to guide the inquiring minds of the young men and women who enrol for his courses. Certainly he should not be rejected on the grounds that his personal conduct is in harmony with his immoral principles.

Of this theory it can be said that fifty years ago, no reputable educator would have admitted it. That today it is defended with an ardor that approaches violence, shows how rapidly



## THAN ARMAMENTS

THE case is not bettered by those who contend either that the Allies will emerge victorious from this war, or that victory will fall to Germany. Victory, if the phrase can be used, would be won only by the narrowest of margins, and would be followed by a policy of woe to the vanquished. This would not insure peace, but simply allow an interval in which all nations would prepare for another war; in other words, it would set aside the appeal to wisdom in favor of the appeal to arms. Cannot Europe realize in time that the continuance of hostilities means ruin for all alike?

## PUPIL A DEN

our public standards of morality have fallen. Yet, after all, the theory finds ample justification in the secularized philosophy of education accepted generally outside the Catholic Church and that small company of educators who still hold that a teacher ought to be a good man as well as a wise man. If it is assumed that religion, with a code of morals, has no place in education, it is difficult to see how respect for religion and morality can be required of the administrators of an educational system, or from the teacher whose contact with the pupil is immediate. In the secular theory, education is connected, directly or indirectly, with every human interest and activity, save only religion which teaches man his duties to his fellows and to his God.

The influence of the teacher does not flow only from what he knows about his subject. It flows from what he is, what he thinks, how he lives, and unless he is a moron, all these factors color his teaching, and direct his influence. No one has as yet suggested, at least in this country, that our little boys and girls be taught by men and women of loose lives. But all over this country teachers whose principles are allied with Russell's are influencing young men and women whose lack of experience and judgment make them easy victims. To Catholic parents, who plan a non-Catholic education for their children, it must be said that the Russell incident is not singular. "The school," as Pius XI wrote, quoting Tommaseo, "if not a temple is a den."

## WHAT LAW?

SOMETIMES the ways of officials are past finding out. But not always. Last week when the President was unable to appear at his customary press conference, one of his secretaries came, bearing a message. As recorded by the press, this message was signed by no one, and was addressed to no one. Its general tenor was that had the President been able to attend the conference, he might have expressed his surprise that "for the first time in his knowledge a United States Senator had openly advised the American people to violate the law."

Like the poet's arrow, this message was shot into the air. Like the arrow it fell to earth, and in Senator Tobey, of New Hampshire, found its intended mark. But far from confessing a wound, the Senator at once addressed a telegram to the President. "What law?" he inquired. In our judgment, the question deserves an answer.

Law is too weighty a word to be bandied about. It is a familiar term with us Americans, and with familiarity a certain contempt has grown up, inasmuch as we often apply it to various mint-anise-and-cummin formulas which are not in any true sense laws. We began by writing in our Constitution the shortest statement of fundamental law to be found in the world. We end with a multiplicity of enactments, decrees, rulings, orders, ordinances and fiats which no man can number. Villages, towns, cities, counties, States, Congress, and every department, bureau, agency and commission that exists, whether of Federal or local institution, act on a conviction that any evil, mental, moral, or physical, can be cured, and any reform guaranteed, by "passing a law." Nearly twenty years ago, the present Chief Justice of the United States said that even the carefully trained lawyer could not tell without much research what the law was supposed to authorize or forbid. The case has not been simplified since that day.

As Saint Thomas teaches, law is a dictate of right reason, enacted by competent authority, for the common good. Lacking any one of these qualifications, an alleged law has no binding force upon anyone, for the simple reason that it is not law. As Saint Thomas writes: "Human law is law only by virtue of its accordance with right reason; and thus it is manifest that it flows from the eternal law. And insofar as it deviates from right reason it is called an unjust law; in such case, it is no law at all, but, rather, a species of violence." The edicts of Hitler and Stalin, directed against religion and man's right to hold property as his own, are not laws, since they deviate from right reason. In the opinion of many, probably the majority of Americans, the Federal legislation based upon the Prohibition Amendment was not, properly speaking, law, because it was neither a dictate of reason, nor could it operate for the common good.

Going back in American history, it will be readily perceived that certain early legal provisions in some of the States under which workers who united for their common benefit could be punished for

criminal conspiracy, were not laws, but unreasonable and unjust infringements upon a natural right. Ninety years ago, Senator Sumner, with other leading public men in the North, openly preached violation of the Fugitive Slave Act, on the ground that a law which compelled a citizen to send his black brother back to slavery offended man's reason and his sense of justice. Overt preaching of law-violation, and even organized conspiracy to disobey alleged laws, are not novel features in American public life.

Under the American form of government, no Act of Congress which vests in the Government a power not granted by the Constitution, or which violates a right guaranteed by the Constitution, can be styled "law." It would appear that what, in this instance, the President invokes as "law," is attacked by Senator Tobey on both grounds.

When Congress enacted legislation for the Decennial Census, it used general language and left much to the discretion of the officials who were to conduct it. But it cannot be assumed that Congress empowered the Bureau to ask any question it saw fit, or authorized it to subject to fine and imprisonment the citizen who saw fit to decline to answer. Congress cannot delegate its power to legislate, and Senator Tobey is right, in our judgment, when he flatly denies that "an unauthorized ruling of a department constitutes a law of the United States."

If he is wrong, it follows that "enacted by competent authority" means that the Bureau of the Census may subject any citizen to an inquisition as to his most private affairs, and order his arrest, should he refuse to answer. Not even Congress itself is granted that authority by the Constitution. With far less color of reason may the Constitution be invoked to justify the investment with the majestic title of "law" a ruling by a mere Federal bureau.

It might have been thought that Congress had learned wisdom from the excesses of the old Prohibition days. Then too we had "rulings" with the force of law, and often they were issued by subsidiary clerks, and in not a few instances by corrupt officials in league with bootleggers. The devices of government which have been set up at Washington in the last seven years are so gigantic, in powers claimed and daily exercised, that only the most careful restraint over them by the people will avert the creation of a dictatorship. That was openly admitted four years ago by President Roosevelt when he said that his Administration was exercising a degree of control which would be dangerous, if entrusted to hands other than his own.

No longer do we face the question of an unauthorized inquisition by the Census Bureau. It is a question of whether a citizen can be jailed for refusing to submit to a "law" enacted, *not* by Congress but by some interested politician in control of an inferior Federal agency. It is a question of whether henceforth we Americans are to be governed by men and not by law. Congress should at once repeal the penal clauses of the Census Act, and hereafter limit with jealous care the power of the boards and agencies which it creates.

## MERCY MADE MANIFEST

ONE evening nearly a hundred years ago, an old priest was preaching in a little village church. Both the priest and the congregation were unusual; the congregation, because it had come from all parts of France, and the priest, because, as was well known, God had often deigned to work miracles in answer to his prayer. Perhaps his topic, too, would be considered unusual in this day, for the holy old man, now known to all the world as Saint Jean Vianney, the Curé d'Ars, was talking very earnestly about mortal sin, and its punishment.

Like Our Lord, he often chose this topic. But like Him Whose love for us was proved on Calvary, he would close his simple but deeply moving discourse by begging his hearers to accept the pardon which Our Lord yearns to give to every sinner. Man is weak, but Our Lord is so good that He has provided us with a very easy means of rising again as often as we fall into sin. It does not matter how grievous our sins may be, how often we have committed them, how long we have lived in evil. Our malice may be great, but it cannot conquer a love that is Divine. When we accuse ourselves with sorrow and a purpose of amendment in the Sacrament of Penance, He will forgive our sins, and forget them. Did not the father receive the prodigal with love? "My children," the holy Curé would say, "if a priest were put at the gate of hell, and if the lost souls were told that by confessing their sins to him, they could enter into Paradise, do you suppose that many would remain in hell?"

The Saint's discourse may well have taken place on Low Sunday, for in the Gospel for tomorrow (Saint John, xx, 19-31) we read how Our Lord, mindful of sinful man, instituted the saving Sacrament of Penance on the very day of His glorious Resurrection. What might He have done for us, that He has not done? He came into this world to teach us how to save our souls. During the days of His earthly mission, He preached to us the ways of salvation, and at last upon the Cross paid the price of our redemption. Not enough was it for His love to sanctify us through Baptism, by which the sin of our race is removed, and our souls are sanctified by His grace, nor was it enough to trace for us the path on which we were to walk though life's evil to our Heavenly home. In His infinite love, He decreed that if after all these Divine favors, we should wander into the mire of sin, there would always be ready for us a means whereby we might be cleansed by His Precious Blood. In the Blessed Sacrament of the Altar, Jesus waits to strengthen the soul in Grace by giving His Body and Blood. In the Sacrament of Penance, He begs us from His Cross to come to Him and be freed from our sins by the Blood that pours from His Sacred Wounds.

Praise to Him for His infinite mercy! May we never grieve the Heart of our merciful Saviour by looking on this Sacrament as a yoke and a burden. A yoke and a burden it is, but His yoke is sweet and His burden light.



# CORRESPONDENCE

---

## THE ENEMY WITHIN

EDITOR: By way of preface permit me to say that the editor of the *Journal of Electrical Workers* has long respected the policies and integrity of AMERICA. Because of this respect and because I reciprocate the good will which your editorial seems to imply, I feel particularly urged, in that spirit of good will, to question the conclusions contained in your editorial entitled *The Enemy Within* (March 9).

It does not seem necessary to admit or deny the proposition that labor's worst enemies are in its own ranks. Let us assume, however, for our present purposes that this is so. As for racketeers and imposters, we are in emphatic accord that they have no rightful place in labor unions or, for that matter, in any other institutions of social value, and the *Journal of Electrical Workers* is on record to that effect.

Our protest is not a defense of racketeers. It is against Arnold's procedure. It is one of the proper administration of law. In the last analysis, it is a question of whether the end justifies the means.

Arnold's program consists of a series of indictments under the anti-trust laws. The principal purpose of the Sherman Act was to curb the abuses of massed capital. To a large extent, the growth of labor unions was stimulated by the necessity of the workers to protect themselves from the identical abuses. The anti-trust laws have never accomplished their principal purpose. Capital combination and monopoly have continued at an ever accelerating pace. The enforcement of the anti-trust laws has not been uniform. Nor have the principles of their application been consistent as between combinations of capital and combinations of workingmen. The history of the application of these laws to labor is a history of injustice.

Contrary to the intent of Congress, the courts nevertheless construed the anti-trust laws to be applicable to labor organizations—even to the extent of declaring that picketing was inconsistent with the exercise of the right of peaceful persuasion which was expressly sanctioned by the Clayton Act (American Steel Foundries case, 257 U. S. 184). To paraphrase the dissenting opinion of Justice Brandeis in the Duplex case, under the Sherman Act the doctrine of malicious combination had been so developed that conduct became actionable according to what a judge considered socially or economically harmful and therefore became branded as malicious and unlawful, whereas the Clayton Act substituted the opinion of Congress for that of differing judges.

It is not, as you suggest, a question of whether a conviction may be secured by the use of perjury and manufactured evidence. Even where no conviction is secured, the indictment itself is damaging.

Aside from the very considerable financial burden which this procedure imposes upon labor—unjustly, we contend, in being put so arbitrarily to a legal defense—the very indictment injures the public respect which is essential to the effectiveness of organized labor.

But even more important, those individuals who really are guilty of racketeering may plead guilty under the anti-trust laws to avoid the more severe penalties which are provided under the so-called anti-racketeering statute (18 U.S.C. 420a), thereby complicating and prejudicing the defense of a labor union which is a party to the indictment but not to the substantive offense.

If the Assistant Attorney General is sincere in his desire to rid labor of racketeers, he should proceed under the proper laws instead of following the lines of least resistance. Penalties are already provided for racketeering, for graft, for extortion, for blackmail, for violence, for fraud.

Washington, D. C.

G. M. BUGNIAZET

International Secretary, I.B.E.W.

## GOOD FRIDAY

EDITOR: The current article on Good Friday in Dubuque was most interesting to me. Toledo's joint committee for the reverent observance of Good Friday this year issued its eighteenth invitation. During that period, the attendance at the Three Hours has grown to 67,000. Ten years ago it was about 40,000.

I am glad Dubuque has succeeded with its energetic policy. I believe it has a population of about 50,000, half of them Catholics. A similar method tried some years ago in a much larger city than Toledo did not succeed. The merchants resented the closing, which they claimed was not voluntary; and shortly abandoned it.

Toledo has about 300,000 population, but is only some twenty per cent Catholic, with thirty-three Catholic churches and over 120 Protestant churches. Our method is getting results more slowly; nevertheless it has shown a steady increase year by year.

Toledo, Ohio

A. J. SAWKINS

## SHAMROCK

EDITOR: Though only one-eighth Irish, I was thrilled by Roger Shaw's article, *Eire: the Island of True Tolerance* (AMERICA, March 16).

Wouldn't it be grand to read such an article in the *New York Times*, in *Time* and, with pictures, in *Life*?

Your Review is becoming more interesting with every issue.

Williamsville, N. Y.

RUTH H. ENO

# LITERATURE AND ARTS

---

## LONGFELLOW'S KAVANAGH, A FORGOTTEN TALE

WILLIAM L. LUCEY

---

ON the very day Henry Wadsworth Longfellow finished his most popular poem, *Evangeline*, he started to work on a romantic tale that has become his most forgotten literary piece, *Kavanagh*. It is the story of the two most respected persons in the New England village of the past: the schoolmaster and the minister; the story of Mr. Churchill's struggles between the demands of the classroom and the urge of his poetic soul to write an epic, while his friend, Arthur Kavanagh, ministers to the spiritual needs of the village and marries, with the aid of a carrier-pigeon, Cecilia Vaughan.

The public gave this simple romance a kind and warm welcome, judging from the demand for four editions during the first year, and a French translation somewhat later. No less an authority than Ralph Waldo Emerson pronounced it the best effort in American fiction to date. Today no one reads; very few know of it. One really feels sorry for the romance and its characters after its rough treatment at the hands of modern critics. Even Van Wyck Brooks in his *Flowering of New England* misspells the title (*Kavenagh*) and confuses the hero of the tale, Arthur Kavanagh, with the poet-schoolmaster, Mr. Churchill.

That only the schoolmaster should be remembered among the many characters of the tale is not surprising. Something quite like that happened in real life. Longfellow lent some of his own personality to this character and that good-natured soul has survived on this inherited importance. Arthur Kavanagh inherited his past from one of Longfellow's acquaintances who, unfortunately, has been more neglected than the romance and its hero. Longfellow's acquaintance was Edward Kavanagh, son of a highly respected Catholic family of Newcastle, Maine. His life had not been romantic but it had been crowded with wholesome interest and excitement. A few years after his death, Longfellow's pen gave Edward's history, with a few changes, to Arthur, and it worked marvels with him. It made him a real, living person.

Here is how Arthur, the hero of the romantic tale, inherited the past of Edward Kavanagh, once Governor of Maine.

Longfellow started to work on this romance, as I have already mentioned, the day he finished *Evangeline*. He had had for some time a rough outline of what it would be and had already baptized the story with a name. He would call it *Kavanagh*. There would be no hesitation and deliberation such as he had experienced in choosing between Gabrielle, Celestine, or *Evangeline* for the poem just finished. What a fine ear for names Longfellow had! Although the next day he wrote the first chapter, he did not give it much attention during the Spring and Summer of 1847. In the Fall his pen began to flow more freely and he began to take great delight in his new literary child. Rainy October days became really pleasant as he sat by the fireside and decided with his pen the destinies of Mr. Churchill, Arthur Kavanagh, Alice Archer and Cecilia Vaughan.

At the end of the year he was finished. He read it to his friends and, as friends often do under such circumstances, they failed to register any notable enthusiasm. He began to have some doubts and misgivings himself and he thought the best way to get rid of the disturbing fears was to see the work in print. In the middle of February (1848) he brought the first sheets to the printer. But he was still perplexed; try his best he could not discover what was wrong with his simple, delicate romance, but certain he was that it lacked something quite essential. Then one night, some three weeks later, he suddenly realized what was needed: Arthur, a touch of reality; the novel, a "key-stone chapter." The next morning he was eager to supply this urgent want and would have done so if a class of Harvard students had not been waiting to hear him read Dante. As soon as the pressure of the classroom lifted, he wrote the chapter and sent it post-haste to the printing shop with instructions to insert it as chapter eighteen.

After the printer finished his task and the public was advised that a romantic novel by Longfellow was available, favorable reports found their way to his Cambridge home. Emerson, charmed as apparently every one was by the title, liked the sympathetic treatment of New England manners



and speech. Obviously New England manners and speech were an essential of the American Novel. His good friend Hawthorne became enthused about this "most precious and rare book" which was "as fragrant as a bunch of flowers" yet "as simple as one flower." Hawthorne, it seems, thought the flowering of New England was at hand. However, being a true friend, he warned Longfellow not to be surprised if the world did not see what he did in this work of genius. There was a prophetic note in that warning.

Although the reading public has lost all interest in the novel, the eighteenth chapter still remains as evidence of Arthur Kavanagh's debt to Edward Kavanagh of Maine. There are many similarities in their lives; too many, indeed, for mere accident to explain. I will mention some of the more prominent resemblances. Arthur, in the story, came from an old Irish family of Castine on the Penobscot; Edward, in real life, from an Irish family of Newcastle on the Damariscotta. Arthur was educated by the Jesuits in Canada; Edward by the Jesuits at Georgetown College. Shortly after completing his college education, Arthur's kind and gentle mother died; Edward's education (he had transferred to St. Mary's, Baltimore) was interrupted by the untimely death of his young and charming mother. Arthur, after completing his college course, studied philosophy and theology; Edward, after his mother's death, went to Boston and studied theology privately, being directed by his friend and pastor, Father Matignon, a Doctor of the Sorbonne. As a child and youth, Arthur often prayed with his father and mother in the little church and in the graveyard near the church where the Kavanaghs were buried. Edward's father was mainly responsible for the building of the Catholic church in Newcastle and there, with his father and mother, he practised his Catholic Faith. There, today in the graveyard near that church, are buried the Kavanaghs of Newcastle.

How strange that Longfellow, while writing this chapter, should have dined with some friends from Maine who told him how the Kavanagh family had quite died out and the little church long been closed. His friends had unwittingly misinformed him, but the conversation makes it clear that the Cambridge poet knew the Kavanaghs of Maine. For what other Kavanagh family of Maine, besides Edward's, was so familiarly associated with a little church?

For those who may have a lingering doubt I offer one more striking trait of both. Arthur had a strong aversion against pictures of himself, and when his parishioners requested him to sit for a portrait he diplomatically put them off. The pressure, however, became too heavy and too constant and he finally submitted to the martyrdom "without a murmur." Now Edward Kavanagh really had that same dislike for portraits, and not being a minister and consequently not exposed to the demands of a parish, he escaped the ordeal of sitting for a portrait. His friends needed a little of the perseverance of Arthur's parishioners!

Today both Arthur and Edward are forgotten.

Edward, I feel sure, would be all apologies for his failure to give his fictional friend sufficient reality to survive the nineteenth century. Of course, Longfellow must share some of the blame for his failure, and Arthur, moreover, would find New England of the twentieth century a rather uncomfortable place to labor in. As for himself, Edward would have no regrets; he would prefer, characteristically enough, to be forgotten by men, and in this he is plainly at fault. The twentieth century would find real joy and delight, as the nineteenth century did, in his genuine modesty, his pleasant countenance, his charming manners and his sense of devotion and loyalty.

## POETS' QUARREL

DETESTABLE are the words "poet" and "poetess," used to differentiate the gender of those who write verse, as are "author" and "authoress," to differentiate the gender of those who write anything. There is no *he* and *she* in creative art, and we shall be encumbered with such terms as *sculptress*, *painteress*, and maybe even *architectrix*, if we allow such a practice to spread. In the *performance* of an art, where the person is *seen*, we may accept as suitable, *ballerina* in dancing, *actress* in drama, or *diseuse* in impersonation. But in the *source of art*, where the person is *hidden*, feminine labels are always undesirable, and sometimes unfair. Nevertheless, I may have to resort, at least once, to the use of an aforesaid, inappropriate name, in order to settle a poets' (pl.) quarrel.

One of AMERICA'S best young poets writes in about one of AMERICA'S best young poetesses (gasp!): "Her work is extremely beautiful, but she rhymes on unimportant words." Wherefore, I propose to defend the young lady by dispatching the following advice, for the reason that she cannot perfect her gift unless she knows what it is, and God will not bless her unless she strives for perfection:

"My dear young poet (f.). Is what this poet (m.) says about you true? Do you rhyme on unimportant words? If so, and you do so deliberately, go on as heretofore. If so, but you hadn't noticed the habit in yourself, pause and consider. Self-consciousness, which is the ruin of prayer, is the essence of art.

"Do you propose, as I imagine poet (m.) does, to consider a line of verse as growing in intensity to a point where it cannot stand being a line any longer, and then smack it with a rhyme . . . ring a gong . . . knock it out, so as to relieve it from further suffering? Or, do you want your rhymes to be echoes . . . bubbles, sent up from thoughts drowned earlier in their own utterance?

"With men, rhyming is like tennis, a matter of accurate timing. They try to hit the ball when it is in fullest flight. But girls at tennis, are most graceful when they aim and miss, showing us what they had not the strength to do. So, maybe, in poetry when they rhyme on unimportant words, showing us what they had not the heart to say." L. F.

---

## VALE ATQUE AVE

Beauty is but a passenger: she will not  
Inhabit long in anybody's face.  
You cannot seal her up in any case,  
Or ornamental jar, or colored pot.  
A little villa's cultivated plot,  
The city's tailored houses, or the grace  
Of trim parterre and sundial are a space  
Too tight for Beauty who will not be caught.

Goodbye Beauty! Fly away, away  
To your abiding kingdom in the south.  
Drink will I not, nor eat, until the day  
Those ample parks I enter, and my mouth,  
In the wide courts where many fountains play,  
Close on abundant waters after drouth.

- - -

Towers of onyx, amethyst, and gold;  
And Parian roads of whiteness; and a wall  
Of jasper made; and hung-with-purple hall:  
These the exalted vision may behold.  
The secret not by any prophet told  
Was unremembered in the dreams of Paul.  
It may be we shall see just nothing at all  
But God, and in the sight abide consoled.

A meditative eye will here peruse  
Infinite riches in the web of flowers.  
So, in eternity, the mind may muse  
On Him Whose loveliness there overpowers  
Better than alabaster avenues,  
Onyx, and gold, and amethystine towers.

PATRICK MARY PLUNKETT

## EASTER SATURDAY

Now the morning breaks with bells  
after silence, after gloom,  
hosts of shouting miracles  
tongue the breaking of the tomb.

Lily broken from the bud,  
miracle of light and line—  
lovely petals stained with blood  
from the breaking of the vine,

be a million tongues to sing!  
Shatter, bells, and wake the dead  
for the Vine in thirsty Spring  
flowered, fruited, harvested.

SISTER MARIS STELLA

## THE INVENTION

I suppose Thou did'st Thine inventing of Holy Church  
Nailed to the Cross, high on that fearful perch.

I suppose that when the thorns pierced to Thy brain,  
Then Thou could'st do Thy designing clear and plain.

I suppose that when Thine arms were wide, and Thy  
heart  
Opened, there was freedom for Thine art.

And so Thou invented the Fisherman's ring and chair,  
The bells of Christendom clashing in mid-air,

Everything down to the drab confessional  
Through which a thief clean up to Heaven could crawl.  
DANIEL SARGENT

## THE CITADEL

Beyond the barriers of flesh that wall them in,  
Men's souls lack potency to reach and clasp  
Their dearest friends, however near; to win  
A sesame to thought evading grasp—  
Until emergent in a word. This prize  
Of solitude is normal to a man.  
Alone he ventures, conquers, loves, and dies,  
And has since Adam and the race began.

This inner world, disclose it as he may,  
Invisible remains. Man's happiness,  
If happiness be his, to his dismay  
Is captured only here. Let none confess  
Himself devoid of joy or plunged in grief  
Who has within, this refuge, this relief.

SISTER MIRIAM

## ALPINE ROSE

Follow the upward stretch  
Where bloom the eternal flowers,  
Beyond Time's accident  
Of measured hours.

Reach for the farthest ledge  
Where clings the alpine rose  
No human hand has touched,  
No earth wind knows.

What though the cleft rock-wedge  
Hinders the mounting foot,  
And grasping fingers cling  
To the loosening root.

Dare—though the icy steep  
Echo the falling stone—  
Man in the plunging chasm  
Engulfed, alone.

Ever below, the crag,  
The risk, the slipping sand,  
Ever the questing heart,  
The reaching hand.

Ever above, the summit,  
Region of earth's repose,  
Beyond—the dream uncaptured,  
The alpine rose.

MARGARET RIDGELY PARTRIDGE



# BOOKS

## THE ART OF BECOMING EDUCATED

HOW TO READ A BOOK. By Mortimer J. Adler. Simon and Schuster. \$2.50

THIS is an important book. Regard it as absolutely required reading if you are at all interested in becoming better educated yourself or if you are at all concerned with changing the direction of American education. After you have read it you will find yourself recommending it to everyone you know. If enough students read it and begin to demand their rights, and if enough parents read it and begin to insist that their children receive the intellectual training which today's schools do not give, the present educational system will "blow up." The book is that important.

Mr. Adler has two main purposes in his book: "to interest you in the profit of reading and to assist you in cultivation of the art." This book would not be necessary "if the schools were doing their job." But the schools are failing. Graduates of liberal-arts colleges often cannot read, write, or speak with competence. Students do not learn how to read, write, or speak in American schools today because the curriculum is cluttered up with subjects of less importance and because "most educators do not know how to teach the art of reading . . . as a result, the bachelor of arts is not much more competent in reading and writing than a sixth grader."

Mr. Adler explains the present situation's two chief causes. The first is the emphasis on science which has led to a disdain of the kind of learning which comes from being taught and an overemphasis on learning from discovery. The second explanation is the tendency to think that we can learn little or nothing from the past. Consequently, the great books of the past are neglected and the basic intellectual skills, which would come from reading these books well, are not being cultivated.

It is a temptation to quote the rules of reading which Mr. Adler presents. But that might mean that someone would read the rules here and then think he had mastered all that the book teaches. Only one of the rules, then, will be quoted: "You must be able to say, with reasonable certainty, 'I understand,' before you can say any one of the following things: 'I agree,' or 'I disagree,' or 'I suspend judgment.'" A reader can neither agree nor disagree with what he reads unless he understands it. He should never disagree disputatiously or contentiously. He should remember that "there is no point in winning an argument if you know or suspect you are wrong." It is pleasant to consider how the application of this one rule would change the character of controversy.

To know *what* to read is as important as to know *how* to read. The great books are those "that have made a difference." In general, they are the books that are enduring best sellers; they are not pedantic but were originally written for a popular audience; they are the books that do not become antiquated but are always contemporary; they are *masterpieces* of liberal art. The great books are the most instructive and enlightening, and they are the books which "deal with the persistently unsolved problems of human life." The Bible "is the book in more senses than one."

A list of great books which begins with Homer's *Iliad* and ends with M. Jacques Maritain's *True Humanism* is included in this book. The list is, in general, the reading required at St. John's College in Annapolis. This list is flexible and should be regarded as a sample of the books worth reading rather than a listing of all the great books. Catholics will find on this list the names of some

S&W S&W S&W S&W S&W S&W S&W S&W S&W

## SHEED AND WARD'S CORNER



OW lucky we are to be publishing a book by Gilson, **THE MYSTICAL THEOLOGY OF ST. BERNARD** (\$3.50), and a book by Maritain, **A PREFACE TO METAPHYSICS** (\$1.75), just when

both great men are here and everyone is even more interested in them than usual. Or is it good management?

With Gilson's lectures being mobbed at Harvard and Maritain more in request than ever, it is certainly one or the other. Moreover, we can say without fear of contradiction that each book is the author's most important in some time.

You do not know the full range of Gilson's thought if you do not know what he has to say of St. Bernard, and unless you have understood the seven lectures on Being which make up Maritain's book, you have missed the best of modern teaching on metaphysics.

We need say no more, need we?

### SHEED & WARD

63 FIFTH AVENUE (at 13th Street) NEW YORK

S&W S&W S&W S&W S&W S&W S&W S&W S&W

#### THE BROTHERS OF MERCY OF ST. JOHN OF GOD,

who care for and nurse male patients, both in hospitals and in private homes, are seeking candidates.

Young men from the age of 17 to 37, who feel themselves called to this noble work, will please apply to the Novice-Master Brothers of Mercy, 49 Cottage St., Buffalo, N. Y.

#### REGIS COLLEGE CATHOLIC INSTITUTION FOR THE HIGHER EDUCATION OF WOMEN

Weston, Mass.

Conducted by Sisters of Saint Joseph

Incorporation under the laws of the State of Massachusetts, with full powers to confer Collegiate Degrees. Standard course leading to the degree of Bachelor of Arts, Bachelor of Letters, Bachelor of Science in Home Economics, and Bachelor of Science in Secretarial Studies. For Catalogues address: THE REGISTRAR

## The Missal--\$1.00 Postpaid

**Pray the Mass!** Use The Missal for Sundays and the principal feasts of the year. Contains prayers for Mass, Confession, Communion, Rosary, Way of the Cross, St. Teresa, etc. 440 pages with attractive black imitation leather cover; 6¼ x 3½ inches in size and only ¾ inch thick; pages of fine bible paper with gold edges; 3 place markers. A practical, useful, beautiful, devotional book. *An ideal gift.* Sent postpaid for \$1.00.

### WILDERMANN COMPANY

33 Barclay Street

New York, N. Y.

## LOYOLA SCHOOL

Park Avenue at 83rd Street  
New York City

Select Day School for Boys  
UNDER JESUIT DIRECTION

For Information Apply to the Headmaster

Five Upper Years of  
Grammar School  
Four Years of High  
School

Approved by the Regents  
of the University of the  
State of New York and by  
the Association of Colleges  
and Secondary Schools of  
the Middle States and  
Maryland.

## needs A GALLON OF GAS

to fly medical aid and to save souls.  
Your help will be appreciated, and a  
copy of "Wings for the Tabernacle"  
will be sent to you without charge.

Reverend Paul Schulte, "The Flying Priest," P.O. Box 4437  
WASHINGTON, D. C.

## DIRECT FROM IRELAND

BELLECK CHINA—IRISH POPLIN TIES  
KAPP & PETERSON PIPES  
HANDKERCHIEFS—TABLE LINENS  
BOOKS ON IRELAND AND ALL BOOKS  
BY IRISH AUTHORS  
CARDS AND CALENDARS

## IRISH INDUSTRIES DEPOT, INC.

780 Lexington Avenue (Near 60th Street), New York City  
Catalog "A" on request.

SEE PAGE ii

100% AMERICA DRIVE

## AMERICA Special Subscription Rates

	U.S.	Canada	Foreign
1 Year .....	\$4.00	\$4.50	\$5.00
2 Years (or 2 subscriptions) .....	7.00	8.00	9.00
3 Years (or 3 subscriptions) .....	10.00	11.50	13.00
4 Years (or 4 subscriptions) .....	13.00	15.00	17.00
5 Years (or 5 subscriptions) .....	15.00	17.50	20.00

N.B.—These group rates apply only when subscriptions  
are entered at same time and by one donor.  
(Half year—\$2.00 in U. S.)

Change of Address: two weeks notice in advance.

Business Communications: kindly address the AMERICA  
Business Office, 53 Park Place, New York, N. Y.

Enter.....subscription(s) to AMERICA for....year(s)

Name ..... Name .....

Street ..... Street .....

City & State..... City & State.....

Enclosed find \$..... Send bill ☐

books which are forbidden. They may cross these books off their own reading lists and still have a few years' good reading ahead of them. One wonders, in fact, how many Catholics—and how many graduates of Catholic colleges—have read the great books on this list which were written by Catholic authors. It would be interesting to discover how many Catholic colleges require their students to read even the great books on this list which were written by Saints.

The concluding chapter in *How to Read a Book* is titled "Free Minds and Free Men." Democracy, Mr. Adler says, requires intelligent communication and has its greatest bulwark in liberal education. The schools in this country are moving in the opposite direction. The schools do not produce disciplined minds because they do not provide training in reading and writing, listening and speaking. Discipline, he tells us, is a source of freedom. "Only a trained intelligence can think freely. . . . Without free minds we cannot long remain free men."

RUTH BYRNS

## IN DEFENSE OF INDIAN INTEGRITY

THE LOON FEATHER. By Iola Fuller. Harcourt, Brace and Co. \$2.50

A LITTLE more than a hundred years ago, John Jacob Astor was organizing triumphantly fortune-making fur companies at strategic points in the inhospitable North and West. Miss Fuller, in this first novel, tells the story of Oneta, full-blooded Indian girl at one of Astor's typical trading posts, Michillmackinac, in the Great Lakes region. The post simply swarmed with color and adventure. Where civilizations and personalities clashed, they clashed violently and garishly. Ottawa and Ojibway Indians, French voyageurs, American trappers and business men, a garrison of soldiers, the inevitable half-breeds, a shadowy blackrobe, all pursue their divergent purposes, true to their own cultures and traditions, but drawn whirlpool-wise into the fashioning of a new civilization that hummed with efficiency and gleamed with gold.

It is not strange in such a welter that Oneta should find life a complicated process. Orphaned of her father, Tecumseh, when a baby, and of her mother at the age of twelve, she blossoms into girlhood, steadied by sorrow indeed, but splendidly alive to beauty, bravery and honor. Three forces surge on her for the molding of her character: the old French regime, personified in Pierre, her dandified and humorless step-father; the Catholic religion, as she meets it in her twelve years of schooling at the old Ursuline Convent in Quebec; a highly-idealized Indian honor-tradition as found in Marthe, Oneta's nurse in the Ojibway camp, and her brooding, lifelong friend. The story, told in the first person by Oneta, is a straightforward defense of Indian integrity as against American rapacity and French incompetence. Education changed her manners, her clothing, her accent, but not her heart. She was Tecumseh's daughter, and she preserved in the inner sanctuary of her life a nobility of soul that was proof against the seduction of American money, French master-mindedness and the Catholic religion.

Miss Fuller delineates charmingly. She has a sense of beauty and a rich facility in word painting. She translates Indian thought into her vigorous English with that nice assurance that grows from familiarity and scholarship. And she knows how to swing into action. She handles superbly the passionate romance of Jacques and Rosanne, the headlong precipitancy of Paul as he rescues the mail-sled on breaking ice, fist-fights in the trader's yard and the whirl of primitive dances by Indians and French.

What she lacks in the present volume is leisure. She seems almost afraid of the deep psychology that should



have appeared in Oneta's love story, and Paul's emergence into manhood—and consequently she fails to build with sureness and poise these vital components of her book. Maybe it is unfair to challenge her historical accuracy, but she must realize that the legendary, noble redman has been exploded into bits by honest research. We know he was hideously victimized, but we know too that in his native untouchedness, he was sunk in an immoral paganism.

RAYMOND J. MCINNIS

## SYNTHESIS OF HISTORICAL MATERIAL

COMPETITION FOR EMPIRE 1740-1763. By *Walter I. Dorn*.  
Harper and Bros. \$3.75

THE vast amount of historical knowledge which has been accumulated by research workers in all the great universities, especially of Germany, France, England and the United States, has made necessary a revaluation of some of our judgments of persons and events. Professor William L. Langer, of Harvard, has undertaken the momentous work of editing a twenty-volume history of the rise of modern Europe. This eminent scholar realizes that the work of synthesis of existing material is quite as important and far more exacting than the mere discovery of new facts, and this series attempts to satisfy a real need. Not even a gargantuan appetite for knowledge could avail to master the vast stores now at our disposal on the question of any one period of European history.

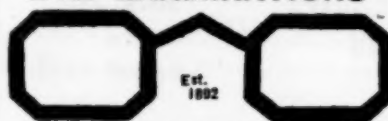
So each of these volumes is written by a historian eminent for his knowledge of the chosen period, who aims at giving to the student and the thoughtful reader a synthesis of its life in its political, social, economic, artistic and intellectual aspects. Each volume will be a complete unit in itself, illustrated with contemporary photographs and furnished with a "biographical essay" to point the way to further study.

This volume by Professor Dorn merits the highest praise. Its style is simple, clear, unobtrusive as the author is obviously more interested in his subject than in himself. The treatment is topical not chronological. He deals first with the state structure of the day preferring to call it "the competitive state system" rather than the vague "balance of power theory." An interesting and unusually vivid picture of the military life in England, France and Germany follows, which leads to a consideration of "the balance of the continents" which led to the wars from 1739 to the peace that settled nothing at Aix-la-Chapelle. The author then treats, very judiciously, the far reaching changes brought about by the "Age of Enlightenment." This work is of the highest quality, and though many readers will be unable to share his judgment as to the value of much of this intellectual ferment, they will have no quarrel with his accuracy or fairness of presentation. Finally, in the last two chapters he tells the story of the diplomatic revolution and the decisive verdict resulting from the Seven Years War.

There is not a chapter in the book that does not repay study, nor is there one that is dull or overloaded with detail, or pedantic in its exhibition of knowledge. The author has the gift so precious to a teacher—and he merits that title in its highest sense—of illuminating and interpreting his narrative. He has the gift of speaking so directly to his reader that his words make a deep impression. Not soon can be forgotten, for instance, his account of the life of a sailor in the English navy, of Frederick II's attitude to his soldiers, of Voltaire "the bundle of nerves charged with electricity," a picture very different from that given by Arnold Dunn in his biography. All in all, the volume will add to the high reputation of Professor Dorn, and will take its place as an outstanding contribution to European history.

MOTHER MARY LAWRENCE

### EYE EXAMINATIONS



JOHN J. HOGAN, INC.

6 East 34th Street, New York  
Opposite B. Altman's 34th St. Entrance  
Telephone: CA 5-6774

• Three registered optometrists having years of experience are at your service, to give you examinations and advice.

• GLASSES at reasonable prices

Louis Markling & Staff  
Optometrists

## BLACK STARR & FROST GORHAM

FIFTH AVENUE • NEW YORK

Communion Vessels  
Personal Gifts  
Altar Appointments

## Mount Saint Agnes Junior College and School for Girls MOUNT WASHINGTON, BALTIMORE, MD.

Resident and Day Students

Accredited by Middle States Association of Colleges and Secondary Schools.  
Member of American Association of Junior Colleges and Private School Association of Baltimore.

Junior College—Courses: Liberal Arts—Pre-Professional—Secretarial—General & Medical—Music

High School—Four year course. Terms moderate. Catalogue on request

Junior and Lower School—Grades I to VIII

Conducted by the Sisters of Mercy of the Union

## LEONARD HALL SCHOOL

A Catholic Elementary  
Country Boarding School

FOR BOYS

Small Classes—Individual instruction  
Fifty Acre Campus—All Sports—Horses  
Tuition \$400.00

XAVIERIAN BROTHERS

LEONARDTOWN, MARYLAND

Also CAMP CALVERT — A Summer

Paradise for Boys on Bratton Bay, one

mile from the school. Address Brother

Regan, C.F.X., A.M., Director, Box A,

LEONARDTOWN, MARYLAND

Here is a volume which puts the religious  
vocation before the public

## CONVENT LIFE

By MARTIN J. SCOTT, S.J.

313 pages, cloth binding, \$1.50

Special Edition, paper binding, 25c

(In quantities, 20c or \$18 per 100)

P. J. KENEDY & SONS 12 BARCLAY ST.  
NEW YORK, N.Y.

## A CATHOLIC DAILY THE DAILY TRIBUNE

For 20 years the "Tribune" has been the  
only Daily news channel for America's 22  
million Catholics.

READ A CATHOLIC DAILY NEWSPAPER

We invite your subscription—10 weeks, \$1.

THE DAILY TRIBUNE DUBUQUE,  
IOWA

**FORDHAM UNIVERSITY  
SUMMER SESSION  
EMPHASIZES**

**July 5th  
to  
August 14th**

CATHOLIC SCHOOL ADMINISTRATION, two panel courses by four nationally known Diocesan Superintendents of Schools.

ELEMENTARY, GUIDANCE, SECONDARY education courses by Catholic experts.

Economics, Government, Sociology programs on the important modern questions, by national and international authorities.

ADVANTAGES AND ATTRACTIONS incidental to a summer's study in metropolitan New York.

For catalogue, address

**FORDHAM UNIVERSITY SUMMER SESSION**

Bronx Park at Fordham Road, New York, N. Y.

**CANTERBURY SCHOOL**

A Leading New England Preparatory School

Conducted by Catholic Laymen

The Most Reverend Bishop of Hartford, Patron—  
Six Years' Course. College Board Examinations.  
Complete Modern Equipment. Twenty-fifth year.  
Eighty miles from New York.

Address: Nelson Hume, Ph.D., Headmaster  
**NEW MILFORD - CONNECTICUT**

**College of New Rochelle**

NEW ROCHELLE, N. Y.

Conducted by the Ursuline Nuns

Offering A.B. and B.S. degrees

Accredited by the Association of American Universities

WESTCHESTER COUNTY

Sixteen miles from Grand Central Station, New York

**COLLEGE OF CHESTNUT HILL** Chestnut Hill, Pennsylvania

Conducted by the Sisters of St. Joseph

Offers exceptional advantages under a faculty of recognized scholarship. Students prepared for graduate, medical, and law schools, for high school teaching, and secretarial service. Unusual opportunities in Music, Home Economics, and Speech. Gymnasium, swimming pool, and extensive fields for out-door sports.

**SIENA HEIGHTS COLLEGE**

A CATHOLIC COLLEGE FOR WOMEN

(formerly St. Joseph College)

**ADRIAN, MICHIGAN**

Conducted by Sisters of St. Dominic

Bachelor Degrees in Arts, Science, Philosophy, Music, Commercial Education; State Teachers' Certificates, Secretarial Diplomas, Home Economics, Dramatics, Pre-Legal and Pre-Medical Courses, Exceptional Opportunities in Art.

Beautiful Buildings Interesting Campus Life  
For Further Information Address the Dean

ON ADJACENT CAMPUS

St. Joseph Academy offers exceptional advantages for girls in high school and the grades.

**BOOKS IN  
BRIEFER REVIEW**

WOVEN OF THE SKY. By Sister Miriam. The Macmillan Co. \$1.50

NOT all the poems in this book are of equal quality. But in whose book is such a thing so? Still, one dares not stop reading from cover to cover, for one never knows when this nimble intelligence will strike in quatrain or couplet, and the result be an instant of sheer poetry.

Sister Miriam's publishers are to be graciously thanked for referring to her work as "the vision of an alert and unspoiled innocence," for it is truly so. The "unspoiled innocence" is a splendid lead, because just as Sister Miriam does not seem to notice when she has tried, untidily, to stuff words into the slack syllables of a long, trailing line like:

My love I hid deep in my heart;  
I spoke words veiled and cold

so too, she does not seem to have noticed what pleasant surprises of insight and ease are such lines as:

I stand to watch the present go  
That will not stay for me;  
A butterfly upon a rose;  
A wave upon the sea.

or, speaking of the difficult borderline of friendship and love,

Nor can the subtlest gods define  
Their tenuous dividing line.  
Their precincts in the realm of mind  
A man is impotent to find.  
No wonder then the upright will  
Is mystified and volatile.

Sister Miriam's goodness shines all through this book; at times it overflows the capacity of that lesser thing, her art. But she is a true poet, and will give even more abundant proof of it before her singing is done.

LEONARD FEENEY

THE VALIANT HEART. By George Blake. Alfred A. Knopf, Inc. \$2.50

IN the Low Town of Garvel on the West Scottish coast lived Lawrence Cumming, his family and his friends. This is the story of their varied careers and it is not a pretty one, for it tells of the social upheaval wrought by the War that was to end all wars.

Lawrence, bankrupt ship owner and unhappy husband, realizes his latent strength and ability in the war, from which he returns with decorations for valor and an inward peace "which the young cannot understand but which represents, after a certain age, all the hunger of the heart." But Belloc certainly never had in mind the peace under which Lawrence could view with equanimity and approval the suicide of his drunkard young cousin and the intimate relationship of his actress daughter with a man who loved her so much that he could not gild his devotion with ceremony either civil or ecclesiastical.

There is strong writing and powerful writing in this lengthy book. There is a wealth of dialect, a richness of description and an abundance of life. And permeating every line there is additional proof that the Kirk has almost driven humor out of Scotland. **WARD CLARKE**

THE STAR-GAZER. By Zsolt de Harsanyi. G. P. Putnam's sons. \$2.75

FEW books of such remarkable merit have appeared in recent years. An extraordinary novel about an extraordinary genius! On the whole, so closely does the story follow the actual facts of Galileo's life that one is forced to pause occasionally to remind himself that this is in reality fiction and not a contemporary biography. The skill of the author is displayed most strikingly in the manner in which he weaves into the plot most of the salient events of the genius' life. Even the current trend of the Peripatetics, that in Aristotle was to be found the



Alpha and Omega of all knowledge, and their blind refusal to consider even the facts of experimental demonstration, is cleverly exemplified in the character of Cremonini, a typical Aristotelian savant.

The author over-stresses the gentle side of Galileo's character, his craving for love and affection, and seems to overlook that side of the man which appears through his vitriolic pen. That is good fiction. And it is to be supposed, for the sake of the novel, that Mr. de Harsanyi is fictionizing somewhat on the question of Galileo's ignorance of the form and extent of the 1616 condemnation.

One sentence, however, is thoroughly objectionable: "Again Galileo kissed this (Saint Robert Bellarmine) hand which had probably counted out the money for the hire of these Venetian assassins." No warrant for that slur in fact or fiction!

ALBERT WHELAN

**THREE PORTRAITS—HITLER, MUSSOLINI, STALIN.** By Emil Ludwig. Allance Book Corporation. \$1.50

IT is Emil Ludwig's conclusion, after a study of the three modern dictators in the present book *Three Portraits*, that Mussolini is the only interesting personality, Stalin the only man of conviction, and Hitler the only lunatic. According to the author the single one sure of a place in history is Stalin, because he has a definite social program, and has awakened a half-sleeping multitude to a new idea or culture. The other two are concerned only with preserving their personal power, and to that end are ready to introduce any form of society.

Being a book about the three most-talked of personages of our day, by a man who has had opportunity to study his subjects close at hand, *Three Portraits* is interesting and readable. It is too brief to be convincing. And the author is prepared to have his conclusions challenged. In the preface he states that discussion, rather than agreement, is what he expects from his readers. But this alleged purpose seems academic in the light of his concluding chapter. There he reveals his hope that all three will be speedily and thoroughly conquered—"it would mean the salvation of their three nations."

ROBERT A. HEWITT

**RICHARDS TOPICAL ENCYCLOPEDIA. THE RICHARDS YEAR BOOK. A PLAN FOR GROWING UP.** Edited by Ernest Hunter Wright and Mary Wright. J. A. Richards, Inc. 17 volumes. \$69.50

THESE handsome volumes are somewhat misnamed. For while the field of information covered is encyclopedic, the books themselves have none of that academic dulness which you sometimes find in an encyclopedia. That is the first thing to attract you, as you rove from one volume to another.

The editors have done a good piece of work. Each book is, so to speak, a self-contained unit. If, for instance, you are interested in snakes, you look up the volume on Zoology, and there is an interesting and copiously illustrated article on those reptiles. If art or music or architecture interests you, you discover how great a part the Catholic Church has taken in the preservation and advancement of Western culture. Indeed, it is surprising that a set of books having no particular religious affiliations should give so much attention to the work of the Church for civilization.

Then the letterpress work is beautifully done on good coated paper. The print is comfortably legible, the abundant photographic illustrations are excellently produced.

From the style and treatment of topics, the set is presumably written for somewhat young readers, though it is by no means a child's book of knowledge. The not-so-young will get just as much instruction and entertainment as their juniors. Practically no sphere of knowledge is left untouched. There are some pleasing brief lives of Saints, and a well chosen assortment of American short biographies. Altogether, both in its material make-up and its intellectual content, this set is easily one of the best. *The Year Book* is crammed with current information, and the *Plan for Growing Up* need not detract from the pleasure to be found in the encyclopedia volumes.

HENRY WATTS

Presenting  
**MADELINE McNAMARA**  
Well known to Catholic audiences here and abroad  
in  
**DISTINCTIVE DRAMALOGUES**  
New Sketches available in 1940 repertoire.  
Write or wire Miss McNamara direct, Corning, New York.

## CALDWELL COLLEGE FOR WOMEN

A Select Resident and Day College

conducted by

The Sisters of St. Dominic  
Caldwell, New Jersey

Accredited—four year Arts Courses—A.B. and B.S. Degrees—  
Cultural Environment—Small Classes—Select Faculty.

For Information or Catalog, Address the Dean

CALDWELL COLLEGE, Mt. St. Dominic, CALDWELL, N. J.

## Georgetown Visitation Convent WASHINGTON, D. C.

Fully Accredited

Junior College and High School  
for Girls with National Patronage

— 140TH YEAR —

ADDRESS HEAD MISTRESS

College Preparatory and  
General Courses, Junior  
College, Secretarial and  
Medical Secretary  
Courses. Boarding and  
Day. Sports. Advantage  
of Country Life in the  
National Capital.

## Academy of St. Joseph

IN-THE-PINES

BRENTWOOD, LONG ISLAND  
NEW YORK

BOARDING AND DAY SCHOOL  
FOR GIRLS

Address: Directress

Elementary and High  
School Departments

Affiliated with the  
State University

Complete Courses in  
Art, Vocal and Instru-  
mental Music, Com-  
mercial Subjects. Exten-  
sive grounds; Athletics;  
Horseback Riding, Out-  
door Skating Rink.

## URSULINE COLLEGE NEW ORLEANS LOUISIANA

AFFILIATED TO THE CATHOLIC UNIVERSITY OF AMERICA  
The College where Faith, Devotion and Catholic Action Dominate High Scholarship. Joined with Fine Social Life. Courses Leading to Degrees in Arts, Sciences and Philosophy. Teachers Certificates. Commercial and Secretarial Training.  
For Further Information Address Office of the Dean, 2535 State St., New Orleans, La.

## MOUNT SAINT MARY COLLEGE

FOR  
WOMEN

COURSES..... Liberal Arts  
Mathematics and Science  
Home Economics  
Secretarial Studies

DEGREES..... Bachelor of Arts  
Bachelor of Science  
Bachelor of Science in Education  
Bachelor of Science in Home Economics  
Bachelor of Science in Secretarial Studies  
Bachelor of Science in Social Work

INCORPORATED... under the laws of the State of New Hamp-  
shire. Empowered in full to grant degrees  
AFFILIATED..... with the Catholic University of America

Resident and Non-resident Students

Address the REGISTRAR, MOUNT SAINT MARY COLLEGE  
Hooksett, New Hampshire

Incorporated in 1897  
**TRINITY COLLEGE WASHINGTON, D. C.**  
*An Institution for the Higher Education of Women*  
 Conducted by The Sisters of Notre Dame of Namur  
 For Particulars Address The Secretary of the College

### College of St. Elizabeth

A Catholic College for Women, on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Regular arts courses, pre-medical, secretarial, teacher-training, music, home economics, science. Degree—B.A. and B.S. in Home Economics.  
 For catalogue, address the Dean, Convent Station, New Jersey.

### COLLEGE OF SAINT TERESA Winona, Minnesota

*For the Higher Education of Catholic Women*  
 Holds membership in the North Central Association of Colleges, Accredited by the Association of American Universities, Registered for Teacher's License by New York Board of Regents. Degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing.

Picturesquely located on the upper Mississippi. One hundred acre campus. Served by the "Zephyr," "Hiawatha," "The 400."  
**ONLY FIVE HOURS' RIDE FROM CHICAGO**

### COLLEGE OF NOTRE DAME OF MARYLAND North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women  
 Conducted by the School Sisters of Notre Dame. Exceptional Advantages.  
**FOR INFORMATION ADDRESS THE REGISTRAR**

### COLLEGE MISERICORDIA, DALLAS, PENNSYLVANIA

10 miles from Wilkes-Barre. Catholic \*Accredited.  
 Residential and Day.

Degrees in Liberal Arts, Science, Music, from London, England  
 Pre-Law; pre-medical.  
 100-acre country campus, metropolitan advantages.  
 Self-education stressed.

**"DISTINCTIVE" ADDRESS REGISTRAR**

### MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Resident and non-resident. Confers B.A. B.S. Degrees. Special two-year course. Music, Art, Pedagogy, Journalism, Household Arts, Dramatics, Secretarial, Pre-Medical, Athletics. Extensions: 1027 Fifth Ave., N. Y. City. Paris, France; Rome, Italy. Address Secretary, MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y. Also Cor. Fifth Ave. and 84th Street, New York City. Address Reverend Mother

### ALBERTUS MAGNUS COLLEGE FOR WOMEN

Conducted by Dominican Sisters  
 Proximity to Yale University  
 offers exceptional educational advantages.  
**NEW HAVEN CONNECTICUT**

### MARYGROVE A Catholic College that prepares young women for Catholic Life and Catholic Leadership in the world as it is today.

ADDRESS REGISTRAR, MARYGROVE COLLEGE, DETROIT, MICHIGAN

### NOTRE DAME COLLEGE GRAYES HILL STATEN ISLAND, N. Y.

A COUNTRY DAY COLLEGE FOR YOUNG WOMEN  
 Chartered by the Regents of the University of the State of N. Y.  
 Ideally and conveniently located.  
 15 minutes from New York and New Jersey Ferries and Bridges

### ROSEMONT COLLEGE, ROSEMONT, PENNA.

• Catholic College for the Higher Education of Women. Conducted by Religious of the Holy Child Jesus. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts and Science. Resident and non-resident students. 11 miles from Philadelphia, Main Line, P.R.R. Fully Accredited—Junior Year Abroad—Telephone: Bryn Mawr 14  
**ADDRESS: THE REGISTRAR**

### ACADEMY OUR LADY OF MERCY Syosset [Long Island], New York

Boarding and Day School for Girls  
 Affiliated with the State University  
 ELEMENTARY HIGH SCHOOL  
 and COMMERCIAL DEPTS.  
 Conducted by the Sisters of Mercy

## THEATRE

REUNION IN NEW YORK. That brave little band now known as the American Viennese Group, Incorporated, and made up of exiles from Austria who have taken refuge with us during the past two years, has put on a second production, *Reunion in New York*, which should be seen and heard at the Little Theatre. They are all excellent stage people and they proved it by producing a new show in record time after their arrival here last year. That was called *Reunion in Vienna*.

They were then strangers to our people, our national life, and our language, but they gave us a good entertainment. The new production is much better. It is gay and colorful, and if I watched some of it with tears in my eyes those tears were no reflection on the offering. They were a tribute to departed days in the Vienna of twenty-five years ago, and my visits there. I could shed tears this minute, over the mere memory of one of the songs in the new program, *Where Is My Homeland*, sung in their national costumes by three peasant girls, a Pole, an Austrian, and a Czecho-Slovakian.

But it is not really fair to speak of tears in connection with the new musical revue, for with a few exceptions it is as lively as Vienna used to be; and the English spoken by the company shows how faithfully they have all worked over our language.

It must be admitted that there are a few raw lines and scenes that the gallant little company has been unwisely advised to drop into the production. I hope Ezra Stone, the director (rather a favorite of mine on the stage, by the way) did not suggest these "to pep up the show." Some one did it and the raw bits should be dropped. They are not indecent, but they are neither antiseptic nor entertaining. When that is said my sole criticism is expressed.

The revue begins with a realistic and diverting scene in a wine garden. It is a preface to the actual program and successfully sweeps the audience into the old Viennese atmosphere. Real Vienna pastry is served free on trays. The youngster I had with me at the second performance enjoyed the delights of this for the first time, and gurgled over it ecstatically.

There is plenty on the program to gurgle about. The first scene, showing the arrival of the strangers at our gates, is at once nostalgic and diverting. *English in Six Lessons* gives us a broader idea of the difficulties of mastering strange tongues and Fritz Kreisler's *Stars in Your Eyes* establishes Charlotte Kranz as an acquisition to our revue world. *Keep Laughing* sends the audience into the scene with Katherine Mattern; and *The Spinster*, a dance done by Lotta Gosler, is one of the most strikingly original features of the program. In short, most of the new offering is as good as the Vienna pastry. Let us forget the few bits that are not.

THE BURNING DECK. It is pleasant to linger over anything as cheering as that Viennese revue, for it must be admitted and is generally and gloomily announced by our press critics, that this post-Christmas theatrical season is a flop. Play after play has come on, has gasped out its brief life on our stage, and has been laid away in the store house. *The Burning Deck*, very briefly at the Maxine Elliott Theatre, is selected for this post-mortem mention merely because it is one of the worst examples of what a young producer will put on if he is in a hurry to get into the New York theatrical game. Jack Small knows this now. He should have known it sooner, for Robert Milton directed the offering and Mr. Milton certainly knows the difference between a good play and a bad one. It is sad that real players like Edith King, Vera Allen, Zita Johann, Mary Howe and George Calvert should have been drawn into the calamity of *The Burning Deck's* production.

ELIZABETH JORDAN



# FILMS

**MY SON, MY SON.** Howard Spring's novel of family loyalty, slightly altered in the screen adaptation, appears as a sympathetic and rather unorthodox study of the well explored father and son relationship. Since Samuel Butler's caustic treatment of the theme in *The Way of All Flesh*, the male parents in modern literature have been handled harshly, but in this instance it is clearly the son who is the unvirtuous variant. Charles Vidor has struck a keynote in his emphasis on paternal affection and brings it out with rich contrasts, between father and son, between the father's intention and its grim distortion. A struggling author whose youth was marred by poverty determines that his son will never know want. The boy grows into pampered manhood and the advancing novelist, now a widower, finds himself the romantic rival of his own son. The solution, involving the youth's death on the battlefield after the suicide of a self-sacrificing girl, permits the writer belated happiness in a second marriage. Brian Aherne and Louis Hayward acquit themselves brilliantly in rôles which set each other off with dramatic sharpness. Their reconciliation in a dugout before the son's death is a highly effective play on the emotions. Madeleine Carroll, Laraine Day and Henry Hull round out a cast which is, for the most part, overshadowed by the chief performances. *Adults* will find this thoughtful drama well worth its somber moments. (*United Artists*)

**VIRGINIA CITY.** Unimaginative repetition threatens to make the Civil War background a historical cliché comparable only to the perennial colonial fracas of the British. For example, this robust adventure interwoven with the war between the States is marked by a high degree of historical insignificance. The mark of studio elegance is upon it, however, and, given an energetic cast, it fits its groove comfortably. The usual dashing Yankee captain sets out to foil a Confederate plan to ship gold necessary for the conduct of the war to Richmond. His adversary is an officer reinforced by a Southern belle who commits the inevitable romantic treason of falling in love with the enemy. A kind of emotional armistice crowns the conclusion of the tale which is earnestly played and dotted with thrilling exploits. Errol Flynn and Randolph Scott carry on for the Blue and the Gray respectively, and Miriam Hopkins carries on as a dancing spy. Michael Curtiz has wound up his material to move at high speed and it will amply entertain *adults* who like upper-bracket Westerns. (*Warner*)

**THE HOUSE ACROSS THE BAY.** The quaint solicitude of a tax-dodger's wife gives rise to a lurid and frankly fantastic series of events in this unrelieved film of the underworld. It is an unlovely tale of low life which carries its false standards right through a suicide solution. If Archie Mayo's direction sometimes suggests the psychological approach, it must be noted that the plot is scarcely worth analysis, its motivation being as obvious as a front page from the yellow press. The wife of a cafe-owner reports him for tax evasions to save him from gangsters only to put him and herself in the grasp of a conniving lawyer. George Raft, Joan Bennett, Lloyd Nolan and Walter Pidgeon are occasionally effective, but the suicide implication stands out as the usual *immoral gesture* of a complete lesson in hokum. (*United Artists*)

**MILLIONAIRE PLAYBOY.** Joe Penner is the title character in this tired comedy who, as a cure for shyness, is led to mistake young women for old. Apparently his judgment works in reverse when it comes to selecting jokes and humorous incident. Leslie Goodwin's direction is limp and *adults* will find little to laugh at in this one. (RKO)

THOMAS J. FITZMORRIS

## College of Mount St. Vincent

ON - HUDSON, NEW YORK, N. Y.

Resident and Day Students

COURSES IN ARTS AND SCIENCES  
TEACHER AND SECRETARIAL TRAINING  
DEGREES A.B. AND B.S.

EXTENSIVE CAMPUS BORDERING ON HUDSON RIVER  
FOR PARTICULARS ADDRESS THE REGISTRAR

**Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.**  
offers your daughter:

1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standard accredited by the University of the State of New York, and Association of the Middle States and Maryland.
3. Modern fire-proof buildings.
4. Sixty-eight acre campus overlooking the Hudson.
5. Athletic field and new gymnasium.

Illustrated booklet upon request. Sisters of St. Dominic

## HOLY CROSS COLLEGE

Entrance by Certificate or by Examination

A.B. and B.S. COURSES

- A CONSERVATIVE college which retains the best of the classical traditions.
- A PROGRESSIVE college which meets the highest modern educational requirements.
- A COMPLETE college which glories in molding character in her students.
- A FEARLESS college which teaches the fundamental truth pertaining to eternal as well as temporal life.

Bulletins of information on admission will be mailed upon application to the Dean of Freshmen, Holy Cross College, Worcester, Mass.

"HIGH HOLIDAY IN HELL"  
"THANK YOU, GOD, FOR ME!"  
"THE LORD MUST BE STUCK ON ME"

If you were an advertising man you might call the above phrases "interrupting ideas." Maybe you would be right, since the author of the book in which they appear as chapter titles has his own inimitable way of interrupting us when we get off on tangents. We refer to—

## MY CHANGELESS FRIEND

By the Rev. Francis P. LeBuffe, S.J.

"My Changeless Friend" is published in serial form, there now being twenty-four Series in the set. The chapter titles listed above appear in the 24th Series. Each chapter in every Series is separate, just the thing for a few minutes daily reading. No matter what chapter you read, you will feel that it was written especially for you. And you will be right because, while there is much clamoring about making the world safe for democracy, Father LeBuffe, in these little books, is striving in a very human way to make souls safe for eternity. Read one Series and you will want the set.

Single copy, any series, 30 cents 11th to 15th Series, 5 vols. \$1.40  
1st to 5th Series, 5 vols. \$1.40 16th to 20th Series, 5 vols. \$1.40  
6th to 10th Series, 5 vols. \$1.40 21st to 24th Series, 4 vols. \$1.12  
One dozen assorted copies, or dozen of one Series \$3.00  
Complete set (24 volumes in Gift Box) \$6.10

Each Series is bound in maroon cloth. Orders for five or twenty-four volumes will be shipped in an attractive gift box.

Apostleship of Prayer, 515 E. Fordham Road, New York

# EVENTS

THE Board of Higher Education of New York City, ignoring widespread protests of Catholic and Protestant taxpayers, voted to appoint Bertrand Russell, alien Britisher, as Professor of Philosophy in the tax-supported City College of New York. . . . Mr. Russell is one of the outstanding foes of Christianity and of Christian morality in the English-speaking world today. . . . It is difficult to conceive of anything more poisonous to youth than the Russell doctrines. Mr. Russell teaches atheism, advocates practices that would cause lifted eyebrows in many a barbarous tribe. For example, he teaches that young boys and girls in colleges should have temporary unions, that adultery is advantageous for married people. In comparison with the Russell attitude, the morals of a backward jungle appear almost idealistic. We do not think there are many uncivilized tribes, if any, which urge its boys and girls to practise promiscuity. One can understand why Mr. Russell's doctrines have been dubbed "barnyard morals." His teachings radiate irreverence for God, perilous influences for society. . . .

This is the man New York City has picked to stand *in loco parentis* to its boys and girls, to teach its budding generation. . . . Now, the City of New York under Mayor La Guardia will force Catholic and Protestant taxpayers to help pay the salary of the anti-Christian propagandist, Russell. . . .

Clamor demanding Russell's appointment arose from educational ranks all over the country. Albert Einstein, widely publicized physicist, who recently fled from persecution in Germany to seek asylum here, issued a particularly insolent attack on those opposing the Russell selection. John Dewey, prime mover in progressive education, was among the numerous Russell defenders. . . . These defenders sprang up from so many colleges and universities that one could perceive how well-organized are the educational forces opposed to Christianity. Said Bishop William T. Manning, Episcopal Bishop of New York: "Most serious of all is the support given to this appointment by some of our leading educators under the plea of academic freedom, which in this case is a distinctly invalid plea." The fact that so many educators and heads of colleges promoted "this scandalous appointment," should, the Bishop feels, "open the eyes of our citizens generally and especially of parents to the influences which are today at work upon the minds of our young people in many of our colleges and universities." . . .

Broadcasting stations, when putting controversial matter on the air, unusually present both sides of the question, even when the subject is of little importance. Our secular educational system, on the contrary, is giving the rising generation only one viewpoint on the most important question in the world, the question concerning their nature and destiny. The anti-religious viewpoint is now the only one allowed. "Academic freedom," as used by our educational czars, means support and encouragement for everything anti-religious; means the boot for religion. . . . A small minority of God-haters has gotten control of most of our schools and universities. . . . One often hears the expression: "Thank God, there is no religious persecution here." . . . But religious persecution is already here, a noiseless, bloodless, but very effective one. Just as a small Bolshevik clique de-Christianized young Russians, so a small educational clique is driving Christ out of the minds and hearts of America's youth. . . . And strangest of all, Christian taxpayers are being compelled to finance the persecution.

THE PARADER

# NOTICES

(Advertising rate for NOTICES 6 cents per word, including name and address. Payment to be made when sending NOTICE which must be in accord with policies of AMERICA. NOTICES must be received at AMERICA, 53 Park Place, New York, eleven days before date of publication.)

VOICE TRAINING for Singers and Speakers. Endorsed by Clergy and Laity. Special rate for speakers Course of ten lessons. *Directress of Music, Notre Dame College, Staten Island.* Mrs. Daniel Sullivan, 132 West 74th Street, New York, N. Y. TRafalgar 7-1291. Booklet on request.

EDUCATOR. Nationally known, experienced educator, with a varied background of school (Ph.D. plus), travel, research, teaching and administration, desires a teaching or administration post offering a cultural wage accompanied by comparative tenure. Costs associated with a growing family demand a new position. *Bibliophulax, America,* 53 Park Place, New York, N. Y.

PLEASE send Catholic Magazine, etc., to John A. Lillis, 455 East 145th Street, New York City, for distribution among non-Catholics.

CATHOLIC ENCYCLOPEDIA. Bought, sold, exchanged, all editions, also odd volumes. *Columbian Library Service,* 1457 West Cornelia Avenue, Chicago, Ill.

PUBLIC Speaking Course. Twelve enduring lessons. By Natalie de Roche, (Apt. 25) 504 West 111th Street, New York, N. Y. (University 4-7606.) Highest references.

SHOES. "Wright Arch-Preserver Shoes" for men—boys too. *A man's store.* Many of the Clergy are our steady customers—we welcome your patronage. 117 Church Street, Corner Murray Street, New York, N. Y.

"COME FOLLOW ME," an interesting 12 p. quarterly, 25 cents a year, to encourage religious vocations among girls for all Sisterhoods. Address: 389 East 150th Street, Bronx, New York. The Little Flower Mission Circle.

LANGUAGES, home study courses in French, Spanish, German, Italian, Portuguese, Polish, Chinese or any one of the 27 important languages. The world-famous Lingua-phone Method, indorsed by eminent authorities. Write for free book, *Lingua-phone Institute,* 59A Radio City, New York, N. Y.

INSTRUCTIONAL! Devotional! Interesting! Amusing! A new Catholic Monthly. The entire family will enjoy it. Only one dollar a year. *The Stigmatine Magazine,* 554 Lexington Street, Waltham, Massachusetts.

PEDESTAL for sale much below cost. Italian marble, 38 inches high and 24 inches wide. Address: *Marble, AMERICA,* 53 Park Place, New York, N. Y.

WANTED copy of AMERICA for February 26, 1938. Also THE CATHOLIC MIND for 1939 Nos. 866 and 876 of Volume 37; 1921 No. 12 of Volume 19; 1920 No. 2 of Volume 18; 1917 No. 13 of Volume 15; 1914 No. 12 of Volume 12. The America Press, 53 Park Place, New York, N. Y.